



**Hebron University**

**Faculty Of Graduate Studies**

**Analysis of Implicatures in Al-Tayeb Saleh's *Season of Migration to the North*: A Pragmatic Study**

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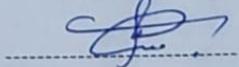
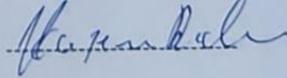
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This thesis was successfully defended on June 7, 2023 and approved by:

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## **Dedication**

The greatest Allah deserves all praise and thanks for guiding me and giving me the fortitude to reach this stage. I dedicate this work to the cities of Jenin and Nablus, cities of resistance, steadfastness, and defiance, and the souls of all the martyrs.

I would like to dedicate this to the memory of the Sudanese novelist and writer Al-Tayeb Saleh, whose work has greatly influenced me.

I also dedicate this work to my parents, my brothers, friends, and colleagues who have supported and helped me throughout this journey. Their unwavering support has given me the strength and determination to complete this stage and obtain a master's degree in the field that I have always aspired to.

Finally, I dedicate this work to our homeland, Palestine, which will always be in our hearts wherever we go, and for which we are ready to give everything precious.

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<b>Table of Contents</b>		
<b>Nu</b>	<b>Content</b>	<b>Page</b>
-	Dedication	II
-	Acknowledgment	III
-	Table of Contents	IV
-	Abstract (in English)	V
-	Abstract (in Arabic)	VI
<b>Chapter One: Introduction</b>		
<b>1.1.</b>	Background of the Study	1
<b>1.2.</b>	Problem Statement	4
<b>1.3.</b>	Significance of the Study	4
<b>1.4.</b>	Questions of the Study	5
<b>1.5.</b>	Objectives of the Study	5
<b>1.6.</b>	Limitations of the Study	5
<b>1.7.</b>	Methodology	5
<b>Chapter Two: Literature Review</b>		
<b>2.1.</b>	Language and Culture	7
<b>2.2.</b>	Linguistics and Sociolinguistics	10
<b>2.3.</b>	Pragmatics	12
<b>2.4.</b>	The Cooperative Principle	13
<b>2.5.</b>	Flouting the Maxims	15
<b>2.6.</b>	Violating the Maxims	16
<b>2.7.</b>	The observance of the Cooperative Principle & maxims	17
<b>2.8.</b>	Implicature	18
<b>2.9.</b>	The novel: <i>Season of Migration to the North</i>	20
<b>2.10.</b>	Previous Studies	21
<b>2.10.1.</b>	Overview of Implicature Theory in Literary Analysis	24
<b>2.10.2.</b>	Implicature Theory and Literary Interpretation	26
<b>2.10.3.</b>	Implicature Theory and Arabic Literature	29
<b>2.10.4.</b>	The Significance of Implicature Theory in Analyzing <i>Season of Migration to the North</i>	30
<b>2.10.5.</b>	Implicature Theory and Characterization in <i>Season of Migration to the North</i>	31
<b>2.10.6.</b>	Implicature Theory and Thematic Analysis in <i>Season of Migration to the North</i>	31
<b>2.11.</b>	Conclusion	32
<b>Chapter Three: The analysis of Implicatures in the Novel</b>		
<b>3.1.</b>	Mustafa Saeed	34
<b>3.2.</b>	The Analysis of Implicatures in the Novel	35
<b>3.3.</b>	Flouting the maxims	35
<b>3.3.1.</b>	Flouting the maxim of quantity	35
<b>3.3.2.</b>	Flouting the maxim of quality	50

<b>3.3.3.</b>	Flouting the maxim of manner	67
<b>3.3.4.</b>	Flouting the maxim of relevance	76
<b>3.4.</b>	Conclusion	83
<b>Chapter Four: Conclusion and Recommendations</b>		
<b>4.1.</b>	Summary: The Multifaceted Themes in Mustafa's Narrative	84
<b>4.2.</b>	Conclusion	85
<b>4.3.</b>	Recommendations	88
<b>4.4.</b>	References	90

## **Abstract (in English)**

The study focuses on an important novel of the Arab literature, *Season of Migration to the North*. The analysis concentrates on the utterances of the main character, Mustafa Saeed. Up to my humble knowledge, this could be the first attempt to study implicature in this novel. The study of implicatures helps understand the implied meaning. As such, the analysis of Mustafa Saeed's utterances helps us understand the implied meanings of such utterances and reveal the main themes of the novel. The main objective of the study is to find out the different maxims that are flouted by Mustafa Saeed in *Season of Migration to the North*. In this regard, this research adopts the descriptive qualitative and quantitative approach to analyze the data of the study. The data comes from *Season of Migration to the North* written by Al-Tayeb Saleh (1966). All implicatures produced by Saeed will be explored. The speech contribution of other characters will not be investigated. Saeed's utterances are studied because they are crucial in revealing the main themes of the novel. In conclusion, the analysis of Tayeb Salih's novel *Season of Migration to the North* reveals the prominent use of the four maxims of conversation in the character's dialogues. However, the violation and flouting of these maxims also play a significant role in conveying the themes of the novel, such as the difficulties of intercultural communication, the consequences of miscommunication, and the power dynamics that exist in conversations. Through the analysis of various examples from the novel, we can observe how the characters use language either intentionally or unintentionally to violate and flout the maxims of conversation to reveal their thoughts and feelings.

## المخلص (باللغة العربية)

"تحليل المعاني الضمنية في رواية الطيب صالح "موسم الهجرة إلى الشمال" : دراسة مقامية

تركز الدراسة على رواية مهمة في الأدب العربي، موسم الهجرة إلى الشمال. يركز التحليل على أقوال الشخصية الرئيسية مصطفى سعيد. هذه هي المرة الأولى لدراسة الدلالة الإضافية (نظرية الإيحاء المعنوي) في هذه الرواية والتي تساعد على دراسة المعنى الضمني. على هذا النحو، يساعدنا تحليل أقوال مصطفى سعيد على فهم المعاني الضمنية لمثل هذه الأقوال وكشف الموضوعات الرئيسية للرواية. الهدف الرئيسي من الدراسة هو معرفة المبادئ المختلفة لهذه النظرية والتي يستخدمها مصطفى سعيد في روايته موسم الهجرة إلى الشمال. وفي هذا الصدد يتبنى هذا البحث المنهج الوصفي النوعي والكمي لتحليل بيانات الدراسة. تم جمع البيانات الخاصة بالدراسة من رواية موسم الهجرة إلى الشمال الذي كتبها الطيب صالح (1966). يركز الباحث أيضاً على أقوال بطل الرواية مصطفى سعيد. وسيتم استكشاف جميع الدلالات الإضافية (الإيحاءات المعنوية) التي قدمتها شخصية سعيد من خلال دراسة أقواله فقط وتحليلها، أما بقية الشخصيات فلن يتم تحليل أقوالهم أو الرجوع إليها. تمت دراسة أقوال سعيد لأهميتها في الكشف عن الموضوعات الرئيسية للرواية. في الختام، يكشف تحليل رواية الطيب صالح "موسم الهجرة إلى الشمال" الاستخدام البارز للمبادئ الأربعة للدلالة الإضافية في حوارات الشخصية. ومع ذلك، فإن مبادئ الانتهاك (يمكن تفسير انتهاك المبادئ في الأدب على أنه استخدام مفعول إيحائي لتحقيق تأثير معين، مثل إيجاد جو من الغموض أو الحيرة في الروايات) والزيّف يلعبان أيضاً دوراً مهماً في نقل موضوعات الرواية، مثل صعوبات التواصل بين الثقافات، ونتائج سوء الفهم، وديناميكيات القوة الموجودة في المحادثات. من خلال تحليل مختلف الأمثلة من الرواية، يمكننا ملاحظة كيف يستخدم الشخصيات اللغة بصورة مقصودة أو غير مقصودة لانتهاك وتجاوز مبادئ المحادثة لكشف أفكارهم ومشاعرهم.

# Chapter one

## Introduction

### 1.1. Background of the Study

Language is a means of communication used by people to share their thoughts and feelings. By communication, we mean the process through which meaning is transferred among people through a system of symbols, signs, and behaviors.

It's necessary for language users (both speakers and listeners) to comprehend one another in order to communicate effectively. However, a language user occasionally has a tendency to employ additional expressions to make information obvious to others. In this situation, a language user might aim to provide more information than is clearly stated.

In other words, sometimes there is no convenient match between the words uttered by the speaker and the intended meaning. That is, we can have a literal (explicit) meaning, i.e., denotational meaning, and an implicit meaning, i.e., connotational meaning. To understand the connotational meaning of the utterance, the listener needs to sometimes consult the context in which the meaning occurs.

Talking about these issues, i.e., meaning, context, and utterance, the field of pragmatics is of paramount importance. As explained by Levinson (1983), pragmatics studies the relations between language and context that are grammaticalized or encoded in the language structure.

Parker (1986, p. 11) states that Pragmatics "is distinct from grammar, which is the study of the internal structure of language. Pragmatics is the study of how language is used to communicate." As noted by pragmatics scholars such as Levinson (1983) and Verschueren (1999), pragmatics is concerned with language use. Specifically, pragmatics

examines the meaning of an utterance in relation to its context, including how the speaker produces the utterance to convey his/her intention.

An important concept frequently discussed and written about in pragmatics is implicature. As Horn (2006, p.3) explains, implicature is the phenomenon where the speaker's intended meaning is not explicitly appearing or part of what was said.

The concept of implicature was originally introduced and explained by Grice. As Brown and Yule (1983, p. 31) explain, Grice used the term "implicature" to refer to what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says.

Implicatures are related to utterances that are communicated by the speaker implicitly or indirectly. They represent the implied meanings conveyed by the speaker and interpreted by the hearer, based on the Cooperative Principle and conversational maxims. Grice proposed the Cooperative Principle and its maxims to help listeners infer all possible meanings when implicatures arise (Grice, 1975).

There are two types of implicatures: conventional implicatures and conversational implicatures. Conventional implicatures are considered part of the literal meaning of the speaker's utterance. Conversational implicatures, on the other hand, go beyond the linguistic form or literal meaning.

Grice developed the Cooperative Principle as a theory to explain conversational implicature, which describes how a speaker and hearer cooperate while having a conversation. Grice's own words provide a detailed explanation of the Cooperative Principle: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (Grice, 1991, p. 26).

The Cooperative Principle is considered a set of maxims that give rise to the concept of conversational implicature and are used to comprehend and interpret it. The maxims are

stated to help make the required conversational contribution in terms of quantity, quality, relation, and manner, and at the appropriate point during the exchange.

Sometimes, the intended meaning of information in both spoken and written text can be misunderstood due to implicature in discourse application in real language usage. If a speaker uses spoken language and the audience do not understand what they are saying, they can ask for a more direct and explicit explanation of the problematic information. However, while reading a written text where the author and readers are not present at the same time, there seems to be less potential for readers to successfully communicate with the author.

Authors of novels often use figurative language to convey ideas that readers must infer the meaning of in order to understand what is being written. While the author has their own intentions when writing, it can be quite challenging for readers to have their own view and comprehension of the material. Readers must infer from the author's writing what the author intended the audience to learn. This highlights the possibility of implicature in literary works, particularly novels.

The concept of implicature is particularly significant in literary works, especially novels, as it influences how written communication takes place between authors and readers who must cooperate to gain a deeper understanding of the issues at hand.

This study aims to provide a new perspective on literary analysis through the lens of pragmatics and investigate how an author's choice of words can influence readers' reasoning, cooperative effort, and practical application of implicature. To achieve this goal, we analyze *Season of Migration to the North*, a well-known Arabic novel written by Al-Tayeb Saleh in 1966. Our analysis focuses on the main character, Mustafa Saeed, to explain the different maxims that are flouted and the resulting implicatures.

## **1.2. Statement of the problem**

When interacting with others, one should strive to understand what is being conveyed. Ambiguous expressions have the potential to cause misunderstandings and can impact the listener's interpretation. Therefore, in conversation, it is important to consider not only what is said, but also what is meant. Grice's theory of implicature emphasizes the critical importance of understanding the speaker's implications, as it is impossible to accurately comprehend the speaker's message without such insight. Achieving a complete understanding of the speaker's message involves active engagement in the event being discussed. This study aims to explore the strategies utilized in Al-Tayeb Saleh's *Season of Migration to the North*, including how maxims may be flouted during speaker-listener interactions. The flouting of maxims can significantly impact conversations, particularly the listener's interpretation. Therefore, it is important to identify and analyze the types of flouted maxims and how they are used. The researcher endeavors to explain the speaker's intention by examining the development of implicatures in Al-Tayeb Saleh's *Season of Migration to the North*.

## **1.3. Significance of the Study**

The significance of this study lies in its exploration of an important topic: applying implicature theory to literary works. Understanding the implications of a literary work is crucial to comprehending all of its themes. Furthermore, this study is focused on a significant novel in Arab literature, *Season of Migration to the North*, and will center on the utterances of the novel's main character, Mustafa Saeed. To the best of my knowledge, this is the first study to examine implicature in this particular novel. By analyzing Mustafa Saeed's utterances, we can gain insight into their implied meanings and ultimately uncover the novel's main themes. Understanding implicatures is key to grasping the implied

meaning of literary works, and this analysis will contribute to a deeper understanding of *Season of Migration to the North*.

#### **1.4. Questions of the Study**

This study seeks to address the following research questions:

- 1- Which maxims are flouted by Mustafa Saeed in *Season of Migration to the North*?
- 2- What different implicatures arise from flouting these maxims?
- 3- What strategies might be employed by the various characters to understand these implicatures?

#### **1.5. Objectives of the Study**

This study aims to achieve the following objectives:

- a. Identify the various maxims that Mustafa Saeed flouts in *Season of Migration to the North*.
- b. Uncover the different implicatures that arise as a result of flouting these maxims.
- c. Determine the strategies that could be utilized to comprehend these implicatures.

#### **1.6. Limitations of the Study**

This study focuses on the analysis of implicatures and flouting the maxims in *Season of Migration to the North*. Mustafa Saeed's speech contributions will be considered for analysis in this study. Speech contributions (utterances) by other characters will not be investigated.

#### **1.7. Methodology**

This research employs a descriptive qualitative and quantitative approach to analyze the data collected from *Season of Migration to the North*, a novel written by Al-Tayeb Saleh in 1966. The analysis will focus on the utterances of the novel's protagonist, Mustafa Saeed, and all implicatures produced by Saeed will be explored. Other characters' speech contributions will not be included in the analysis. The reason for

examining Saeed's utterances is their significance in revealing the novel's main themes. The researcher will utilize Grice's implicature theory as the theoretical framework for data analysis. The researcher will also provide translations of the utterances. The analysis will begin by identifying the maxim that is being flouted and proceed to discuss the implicature that arises from it.

## Chapter Two

### Literature Review

#### 2. Introduction

Implicature theory, which was first introduced by philosopher H.P. Grice in his seminal work "Logic and Conversation," has been widely used in linguistic and pragmatic research to explain how speakers convey meaning indirectly. Recently, this theory has gained attention in literary analysis, particularly in the study of postcolonial and Arab literature. This approach emphasizes the significance of what is left unsaid in the text and how it can convey meaning to the reader. This study provides an overview of the implicature theory in literary analysis and explores its application to the analysis of Al-Tayeb Saleh's "*Season of Migration to the North*," a prominent postcolonial Arab novel. The study begins with a brief introduction to implicature theory and its relevance to literary interpretation. It then reviews previous studies that have applied implicature theory to literary texts, highlighting the contribution of this approach to literary analysis. The study further examines the application of implicature theory to postcolonial and Arab literature and its relevance to the analysis of "*Season of Migration to the North*." Specifically, it discusses how implicature is used in this novel to develop characterizations, themes, and plot. Overall, the study argues that implicature theory can be a useful tool for literary analysts to unpack the complexities of literary texts and uncover the meanings that are implicit in them.

#### 2.1. Language and Culture

Many social theorists and cultural scholars *i.e.*, Stuart Hall (1997), Pierre Bourdieu (1991), Judith Butler (1999) and others are concerned about the interrelationship between language, identity, and cultural differences. Language, identity, and cultural differences are all intertwined and influence each other, as is widely recognized.

Culture and language are linked in a range of methods. Proverbs, politeness, linguistic relativity, the Cooperative Principle, metaphor, metonymy, context, semantic change, discourse, ideology, print culture, oral culture, literacy, sociolinguistics, speech acts, and so on are just a few examples of areas in the study of language that deal with the obvious connections between culture and language. Several fields in the language sciences have attempted to examine, characterize, and explain the complicated interrelationships between the two main areas (Foley, 1997).

The connection between culture and language can be understood by considering that both are related to creating meanings. Geertz (1973) provides his own view of culture, stating that "Man is an animal suspended in webs of significance he himself has spun. I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretative one in search of meaning."

Hall (1997) explores the concept of a 'cultural circuit' and emphasizes the connection between meaning, language, identity, and cultural difference. He states that "the question of meaning arises in relation to all the different moments or practices in our 'cultural circuit' – in the construction of identity and the marking of difference, in production and consumption, as well as in the regulation of social conduct," and language is the "privileged medium." This concept of a 'circuit' highlights the interactive nature of producing meaning within the web of cultural practices.

When a group of people living in a social, historical, and physical setting make sense of their experiences in a more or less coordinated fashion, we have a culture. This means, for example, that they understand what others say, that they recognize objects and events in similar ways, that they determine whether certain behaviors are appropriate in specific

situations, that they create objects, texts, and discourses that other members of the group find meaningful, and so on (Gibbs, 2006).

We engage in meaning making in all of these and countless other situations, not only in the sense of producing and understanding language, but also in correctly identifying things, determining what behavior is appropriate or inappropriate, following a conversation, creating meaningful objects and actions for others in the group, and so on (Glick, 1975).

Meaning making is a collaborative act (linguistic or otherwise) that occurs in a variety of circumstances (ranging from immediate to background) and with varied degrees of success. People who are able to successfully participate in this type of meaning creation can be said to share the same culture. "Culture shock" refers to spectacular examples of failure to participate in shared meaning formation (Zoltán, 2006).

Language is made up of linguistic signals, which are combinations of form and meaning that can range from simple morphemes to complex syntactic constructions. Learning a language entail being familiar with certain linguistic symbols. As a result, language can be thought of as a repository of culturally shared meanings held in the form of linguistic signs. This gives language a historical significance in cultural stabilization and preservation. This function is particularly significant in the case of endangered languages, and it frequently explains why minorities want linguistic rights (Gumperz & Levinson, 1996).

Members of a culture interact with each other for specific reasons and create discourses to achieve their objectives. These discourses are assemblages of meanings related to specific topics. Discourses can be considered ideologies when they provide a conceptual framework within which key issues are debated in a society and operate as hidden rules of conduct. Discourse, in this sense, is another means of producing meaning

in civilizations, and learning how to make meaning in a culture is an essential aspect of socialization (Charteris-Black, 2004).

## **2.2. Linguistics and Sociolinguistics**

Linguistics is referred to the scientific study of language; it is the scientific study of the components of language and the rules guiding how they are put together and organized. The study of linguistics allows for in-depth experimentation with the components or features of language that speech communities actually employ. Based on observation and the information gathered from language users, the investigator conducts a scientific analysis and, at the conclusion of the process, provides a suitable explanation relevant to his area of research. The old approach to language research has become obsolete or unsuitable for any theorization as a result of this kind of systematic study of language (Sreekumar, 2011).

People in society use language to express themselves and interact with others. The vital role of language in human communication cannot be overstated. Linguistic studies demonstrate that language and society are closely interconnected. Without a language, people would be unable to carry out their daily tasks and engage with others. However, there are societies or groups of people who do not have a language (Chambers, 2009).

Socio means "society," and linguistics means "the study of language" or "the science of language." As one of the branches of linguistics, sociolinguistics is a subset of macro linguistics. Sociolinguistics is considered interdisciplinary because it involves not only language but also other sciences that are not necessarily related to language (Meyerhoff, 2011).

"Sociolinguistics" is an important field that examines the relationship between language and society. It emerged in the 1960s as a subset of linguistics, and focuses on studying language in its social context. The discipline takes into account various factors

including language, speech (actual utterances), speakers, addressees, topics, settings, and other related terms. Different scholars and researchers in the field have offered various definitions of sociolinguistics. (Albirini, 2016).

According to Wardhaugh (1998:12), sociolinguistics is the study of the relationship between language and its social context with the intention of enhancing understanding of the structure of language and how it operates in communication. Trudgill (1974) defined sociolinguistics as a branch of linguistics that deals with language as a social and cultural phenomenon (Wardhaugh, 1998).

According to multiple definitions, there are three important aspects in sociolinguistics: language, culture, and society. Analyzing how people employ language in various social settings reveals a lot about how language works, social connections in society, and how people transmit elements of their social personality through language (Tagliamonte, 2006).

Sociolinguistics doesn't really analyze a language's structure but rather how language is used so that it can perform its functions effectively. We can deduce from this claim that people faced language confusion before sociolinguistics existed.

Some sociolinguists, such as Halliday (1973), referred to sociolinguistics as institutional linguistics, in which he explained that the term "sociolinguistics" means making a relationship between language and its speakers. Those speakers represent a group of users (the speech community) who use language as a means of communication. Meanwhile, language users are distinguished by the following characteristics: behavior, customs, norms, values, culture, social status, and so on (as cited in Trudgill, 2000).

Sociolinguistics also investigates how language varieties differ among groups divided by social variables such as ethnicity, religion, status, gender, level of education, age, and so on, and how the creation and adherence to these rules are used to classify individuals

into social or socioeconomic classes. As language usage differs from area to area, so does language use among social groups, and it is the sociolect (a variety of language linked with a social group such as a socioeconomic background, an ethnic group, an age group, and so on) that sociolinguistics studies (Holmes, 2000).

### **2.3. Pragmatics**

Pragmatics, in linguistics and philosophy, is the study of the use of natural language in communication; more generally, it is the study of the relations between languages and their users. It is sometimes defined in contrast with linguistic semantics, which can be described as the study of the rule systems that determine the literal meanings of linguistic expressions. Pragmatics is then the study of how both literal and non-literal aspects of communicated linguistic meaning are determined by principles that refer to the physical or social context (broadly construed) in which language is used (Betti & Igaab, 2015).

The areas of interest in pragmatics include the following: the study of the speaker's meaning, focusing not on the phonetic or grammatical form of an utterance but on what the speaker's intentions and beliefs are; the study of meaning in context and the influence that a given context can have on the message, requiring knowledge of the speaker's identities, and the place and time of the utterance; the study of implicatures: the things that are communicated even though they are not explicitly expressed; the study of relative distance, both social and physical, between speakers in order to understand what determines the choice of what is said and what is not said; the study of what is not meant, as opposed to the intended meaning: what is unsaid and unintended or unintentional; and the study of how utterances are marked in order to efficiently manage the common ground of referred entities between speaker and hearer (Leech, 1983).

Pragmatics, the study of language use in context, has gained increasing attention in the analysis of literature. Many studies have explored the application of pragmatics in

literature, particularly in the areas of conversational implicature, indirectness, and irony. For example, Amel Alouane (2020) asserts that implicature enables readers to discern deeper meanings and complexities in the characters' interactions and the novel's themes. Other studies have explored the use of irony in literature, such as the analysis of irony in *The Stranger* by Albert Camus using Grice's theory of conversational implicature and relevance theory (García Landa, 2007). These studies demonstrate the significance of pragmatics in the analysis of literature, and its potential to reveal deeper meanings and insights into literary texts.

There is considerable overlap between pragmatics and sociolinguistics, as both share an interest in linguistic meaning as determined by usage in a speech community. However, sociolinguists tend to be more interested in variations in language within such communities.

#### **2.4. Cooperative Principle**

Grice's theory of the Cooperative Principle and its four related maxims are regarded as an important contributions to the field of pragmatics. The concept of the Cooperative Principle not only helps to generate conversational implications but also serves as an effective illustration of how the Cooperative Principle applies to human communication (Horn, 2006).

The Cooperative Principle is a foundational concept in the field of pragmatics, which concerns the study of how speakers use language in context to convey meaning beyond the literal interpretation of words. Grice (1975) first introduced the Cooperative Principle as a set of four maxims that speakers are assumed to follow in conversation to achieve successful communication: the maxim of relevance, quality, quantity, and manner. Since then, numerous studies have examined the role of the Cooperative Principle in various contexts, such as advertising (Vesnic-Alujevic, 2016), political discourse (Ling, 2015),

and literature (García Landa, 2007). Some researchers have also proposed modifications or additions to Grice's original maxims, such as Sperber and Wilson's (1995) relevance theory and Leech's (1983) politeness principle. Overall, the Cooperative Principle and its maxims continue to be a valuable framework for understanding how speakers convey meaning through their use of language in communication.

As the cornerstone theory of pragmatics, the Cooperative Principle is one of the major principles guiding people's communication. The principle and its maxims can clearly explain the literal meaning and the implications of communication. Therefore, the principle can be applied to various areas (Grundy, 2000).

People who adhere to the Cooperative Principle in their language use will make sure that what they say in a conversation supports the conversation's goal. Four conversational maxims put out by Paul Grice are derived from the pragmatics of spoken language. The Grice's Maxims provide an explanation of the relationship between utterances and what is inferred from them. The four maxims of quality, quantity, relevance, and manner are further broken down into the principle, which explains how effective communication in conversation is done in everyday social circumstances. The maxim of quality means that our contribution must be accurate and supported by sufficient evidence, the maxim of quantity means that we must contribute as much as is necessary to the conversation, the maxim of relevance means that our utterance must be pertinent to the speech context, and the maxim of manner means that we must convey the meaning clearly and avoid ambiguity.

The four maxims are as follows (Grice, 1975, p. 26-27):

a. Quantity

- 1) Make your contribution as informative as is required (for the current purpose of the exchange).

- 2) Do not make your contribution more informative than is required.
- b. Quality: Try to make your contribution one that is true.
  - 1) Do not say what you believe to be false.
  - 2) Do not say that for which you lack adequate evidence.
- c. Relation: Be relevant.
- d. Manner: Be perspicuous.
  - 1) Avoid obscurity of expression.
  - 2) Avoid ambiguity.
  - 3) Be brief (avoid unnecessary prolixity).
  - 4) Be orderly.

## **2.5. Flouting the Maxims**

A key idea in the philosophy of the Cooperative Principle is the concept of maxim. Grice's description of the concept is complex. Firstly, he made it clear that the maxims are descriptive rather than prescriptive. Grice argues that due to our rational nature, the maxims are generally observed in communication. However, he did not intend for the maxims to be followed all the time. This is one of many misconceptions that have arisen about Gricean pragmatics since its inception (Grice, 1989).

Another remarkable feature of Grice's description of his maxims is that, although they have a foundation in human thought, they are not considered innate. Additionally, he was drawn to the notion of maxims as broad interactional laws that control both verbal and non-verbal behavior. The proposed set of maxims was seen as expandable: "There are, of course, all sorts of other maxims (aesthetic, social, or moral in character) such as 'Be polite' that are also normally observed by participants in talk exchanges, and these may also generate...implicatures."

There are instances in which the Cooperative Principle is purposefully violated through flouting, or "flouting," as Grice refers to them. In these cases, meaning is only conveyed if the sender intends for the recipient to perceive the flouting as such or if the recipient is aware that the flouting is intentional. Otherwise, communication degenerates into lying, obfuscation, or simply breaks down (Cook, 1989).

Flouting a maxim is a particularly salient way of getting an addressee to draw inferences and hence recover an implicature (Grundy, 2000).

Flouting and hedging are two behaviors that show a speaker is not adhering to at least one maxim in their speech. When a speaker accepts the maxims, it indicates that the implicature takes place because the maxims are met.

"Hedging maxims" is the term used to describe a speaker's attempt to qualify their assertions and inform their audience of the extent to which they are following the maxims.

## **2.6. Violating the maxims:**

Violating the maxims is a concept in pragmatics that refers to the intentional flouting or breaking of one or more of Grice's conversational maxims, which include the maxim of relevance, quantity, quality, and manner (Grice, 1975). Several studies have explored the use of violating the maxims in different types of discourse, such as advertising (Leech, 1966), humor (Attardo, 1993), and literary texts (Sperber and Wilson, 1981).

In literature, violating the maxims can be used as a rhetorical device to create a particular effect or to convey a deeper meaning. For example, in Shakespeare's *Hamlet*, the titular character often violates the maxim of relevance by speaking in riddles and metaphors, which creates ambiguity and mystery (Wilson, 2011). Similarly, in the novel *The Catcher in the Rye*, the protagonist Holden Caulfield frequently violates the maxim of relevance by making seemingly random and tangential remarks, which reflects his disaffected and disillusioned worldview (Rabinowitz, 1978).

Furthermore, some studies have explored the use of violating the maxims as a means of resistance or subversion in postcolonial literature (Abdallah, 2012; Khalifeh, 2010). For example, in Tayeb Salih's novel *Season of Migration to the North*, the protagonist frequently violates the maxim of quality by telling ambiguous and contradictory stories about his past, which reflects the complex relationship between colonialism and identity formation (Khalifeh, 2010).

Overall, these studies demonstrate the importance of understanding the role of violating the maxims in literary discourse, and its potential to reveal deeper meanings and insights into the text.

### **2.7. The observance of the Cooperative Principle and the maxims:**

According to Grice, the Cooperative Principle and the maxims are essential concepts in the field of pragmatics. The Cooperative Principle refers to the assumption that people engage in conversation with the purpose of cooperation and mutual understanding. This principle is guided by the four maxims of conversation, which are the maxim of relevance, the maxim of quantity, the maxim of quality, and the maxim of manner. (Grice, 1975).

“The maxim of relevance dictates that speakers should only provide information that is relevant to the topic of discussion. The maxim of quantity states that speakers should provide the appropriate amount of information necessary to convey their intended meaning. The maxim of quality requires speakers to provide truthful information, and the maxim of manner dictates that speakers should communicate in a clear and concise manner.” (Brown and Levinson, 1987).

Observing these maxims helps to ensure that communication is efficient and effective. Violations of the Cooperative Principle or the maxims can lead to misunderstandings and breakdowns in communication.

For example, a violation of the maxim of relevance could occur if someone provides information that is not related to the topic of discussion. This can cause confusion and frustration for the listener. A violation of the maxim of quantity could occur if someone provides too little information or too much information, making it difficult for the listener to understand their intended meaning. A violation of the maxim of quality could occur if someone provides false or misleading information, leading to a breakdown in trust between the speakers. Finally, a violation of the maxim of manner could occur if someone communicates in a way that is unclear or ambiguous, leading to misunderstandings and confusion.

Overall, the observance of the Cooperative Principle and the maxims is essential for effective communication. By following these principles, speakers can ensure that their messages are understood and that communication is efficient and effective.

## **2.8. Implicature**

H. P. Grice coined the term "implicature" to address the problem of communication that involves meaning or intention that goes beyond what is merely expressed or implied. Grice defined implicature as a term "to account for what a speaker can imply, suggest, or mean as distinct from what the speaker literally says" (Brown & Yule, 1983).

Implicature can exist in any form of communication, whether oral or written. The speaker's goal is implied by their remarks rather than directly revealed. The speaker's actual intended meaning should be understood to go beyond what is expressed in their outward use of language (Cook, 1989).

During communication, when one person talks to another about a specific topic, they work together to achieve effective communication. This endeavor focuses on the language context, the speaker's intended meaning, and how the audience can distinguish between them. Similarly, implicature is defined as "information which is implied in a statement but

cannot be derived from applying logical inferencing techniques to it" (Baker & Ellece, 2011).

Understanding implicature requires decoding language and contextual cues and using them to draw conclusions about the intended meaning of speakers. L2 learners find this challenging as they must first identify the discrepancy between the literal statement and the intended meaning before reprocessing the literal information to infer the implied message. The effort required for comprehension increases as the mismatch between the literal statement and intended meaning becomes greater (Thomas, 1995).

Grice distinguished between two kinds of implicature: conventional implicature and conversational implicature. Conventional implicature is defined as the typical meaning of the speaker's utterances and is thought to be nothing more than the literal meaning of the speech or writing in terms of language. Conversational implicature, on the other hand, is defined as simple semantic meaning that is derived less from the lexical word form (Grice, 1991).

Conversational implicature is closely related to the idea of general principles. Grice proposed these principles as a set of maxims that typically govern how both the speaker and listener will behave during a conversation, which are constrained by the context in which it occurs. Since both parties have a shared understanding of the context, conversational implicature can be understood as what the hearer can infer from what the speaker says literally, even though it does not just exist in the speech. This type of phenomenon may occur when both the speaker and the hearer are aware that communication should be collaborative (Grice, 1991).

Conversational implicature is a more complex type of implicature than conventional implicature. The difference between the two is that conventional implicature requires less

research to uncover, while conversational implicature is more intricate and requires more effort to discern.

## **2.9. The novel: *Season of Migration to the North***

"*The Season of Migration to the North*" is a novel by the Sudanese writer Tayeb Salih. It tells the story of Mustafa Saeed, a mysterious man who arrives in a small Sudanese village after spending many years studying in Europe and living in London. He is charismatic and intelligent, but also enigmatic and secretive.

The novel is narrated by an unnamed protagonist who is also a Sudanese man and an educated scholar. He is fascinated by Mustafa and wants to understand his past and why he has returned to Sudan. The two men become friends, and Mustafa begins to reveal his story.

Through Mustafa's story, the reader learns about his experiences in Europe and London, including his affairs with several women, including a British woman named Jean Morris. He becomes involved in the politics of the colonial system, and eventually kills Jean Morris.

The novel delves into themes of postcolonialism and cultural identity, exploring the tensions between Sudan and the West, and between tradition and modernity. It also touches on issues of gender, as Mustafa's relationships with European women are presented in a complex and sometimes troubling light. The novel explores themes of identity, colonialism, and the clash of cultures between East and West. Mustafa represents the struggle of many people who are caught between two worlds and struggle to reconcile their Eastern and Western identities.

Overall, "*Season of Migration to the North*" is a powerful and thought-provoking novel that offers a unique perspective on the complex issues of cultural identity and colonialism.

## 2.10. Previous Studies

Nanda (2016) studied implicature in John Green's *The Fault of Our Stars*. The aim was to analyze the use of implicature in a novel using Grice's (1995) Cooperative Principle framework and to identify the implied meanings in the conversations in terms of their maxim arrangement. A qualitative research design was employed in this study. The results showed that there are two kinds of implicature: generalized and particularized conversational implicature. Furthermore, the study identified five patterns of maxim organization in generalized conversational implicatures and four patterns of maxim organization in particularized conversational implicatures.

Nailufah (2008) explored flouting Grice's Maxims in Arthur Miller's *The Death of a Salesman*. The research problem in this thesis focuses on how the maxims of quantity, quality, relevance, and manner were flouted in the drama of *The Death of a Salesman*. A descriptive qualitative method was employed, and the data were taken from the utterances of the dialogue from the drama that consists of two acts and 111 pages. After analyzing the data, the study found that all four maxims were flouted in the drama, including the maxim of quantity, where utterances were too long, the maxim of quality, where the contribution was absurd, the maxim of relevance, where unrelated topics were discussed, and the maxim of manner, where the speaker's words evoked curiosity and disrupted the utterance. The study serves as an example of how Grice's maxims can be used to analyze literature and applied linguistics. The researcher suggests that future studies should explore linguistics in different objects. Additionally, English teachers are encouraged to pay attention to flouting in all kinds of communication to enrich students' knowledge of discourse.

Fitri & Qodriani (2016) conducted a study on flouting the maxims in a novel titled *Divergent*. The study aims to find out the types and functions of flouting the maxims. The

researchers used a descriptive qualitative method to analyze and discuss utterances that flout maxims in the novel. They applied Grice's theory of maxims within a pragmatic approach. The study found 21 instances of flouted maxims, consisting of 12 cases of flouting the maxim of quantity, 2 cases of flouting the maxim of quality, and 7 cases of flouting the maxim of relevance. The researchers concluded that the functions of flouting the maxim of quantity were to provide more information about a topic, emphasize something, and indicate an unwillingness to cooperate. Flouting the maxim of quality served to convey panic, persuade the addressee, or conceal something. Flouting the maxim of relevance was employed to change the conversation topic or avoid discussing a certain topic. The study suggests that understanding the use of flouted maxims in literature can enrich readers' understanding of the characters and their motivations.

Pertiwi (2013) focused on maxims violations in literary works. This study was a qualitative research that attempts to find out the flouting of Gricean maxims and the functions of flouting in the tales included in the collection of children's literatures entitled *My Giant Treasury of Stories and Rhymes*. The objective of the study was to identify the violations of the maxims of quantity, quality, relevance, and manner in the data sources and to analyze the use of flouting in the tales in the book. A qualitative design using categorizing strategies, specifically a coding strategy, was applied. Thus, the researcher as the instrument in this investigation selected the tales, read them, and gathered every item that reflected the violation of Gricean maxims based on some conditions of flouting maxims. Based on the data analysis, it was found that some utterances in the tales flout the four maxims of conversation, namely maxim of quality, maxim of quantity, maxim of relevance, and maxim of manner. The researcher also found that the flouting of maxims had one basic function, which was to encourage readers' imagination towards the tales. This basic function was developed by six other functions: (1) generating specific

situations, (2) developing the plot, (3) enlivening the characters' utterances, (4) implicating a message, (5) indirectly characterizing characters, and (6) creating an ambiguous setting.

Budiaty (2014) studied implicatures in a novel entitled *The Princess Diaries*. The Pragmatic Analysis, aimed to identify (1) the types of implicatures used in the novel, and (2) the realization of implicature in the novel. The data were analyzed using content analysis techniques and implicature perspectives, namely conventional and conversational. The data were taken from *The Princess Diaries* novel, and the researcher identified and classified the text with implicature contents into the conventional and conversational types, and put them all into a table. The analysis revealed two types of implicature in *The Princess Diaries* novel: the conventional and conversational. Based on the results of the analysis, the researcher found that the conversational implicature was the most frequently used type of implicature in the novel by Meg Cabot.

Nguyen (2018) focused on implicatures in Kazuo Ishiguro's *Never Let Me Go*. This study investigated implicatures in Kazuo Ishiguro's novel *Never Let Me Go* from a relevance-theoretic perspective. It explored the implied meanings and communicative intentions behind the characters' utterances, analyzing how implicatures contribute to the development of the plot and the portrayal of the characters' emotions. The research shedded light on the pragmatic strategies employed in the novel and their impact on readers' interpretation.

Lee (2019) studied flouting Grice's Maxims in Jhumpa Lahiri's *Interpreter of Maladies*. This research focused on the flouting of Grice's maxims in Jhumpa Lahiri's short story collection *Interpreter of Maladies*. It employed a qualitative analysis to identify instances where the maxims of quantity, quality, relevance, and manner are violated in the

characters' dialogue. The study highlighted the significance of implicatures in portraying the complexities of human communication in the context of cultural differences.

These recent foreign studies provide valuable insights into the analysis of implicatures in different literary works, offering diverse perspectives and methodologies. Incorporating them into this thesis will enrich the research and demonstrate the relevance of implicature analysis in various literary contexts.

In conclusion, implicature theory has become an essential tool in literary analysis, particularly in the study of postcolonial and Arab literature. The theory emphasizes the significance of what is left unsaid in a text and how it can convey meaning to the reader. Al-Tayeb Saleh's *Season of Migration to the North* has been a popular novel for literary analysis in recent years. Previous studies have applied implicature theory on different novels, demonstrating its potential to develop characterizations, themes, and plot. This study has reviewed previous research and explored the application of implicature theory to *Season of Migration to the North*. The study found that implicature theory is a useful tool for literary analysts to uncover the complexities of literary texts and reveal implicit meanings.

### **2.10.1. Overview of Implicature Theory in Literary Analysis**

Implicature theory, first introduced by H.P. Grice in his seminal work "Logic and Conversation," has been widely used in linguistic and pragmatic research to explain how speakers convey meaning indirectly. According to Grice (1991), speakers use language to convey more than just the literal meaning of their words. They also implicate additional meanings that rely on the context of the utterance and the shared background knowledge of the speaker and listener (Stanford Encyclopedia of Philosophy).

Recently, implicature theory has gained attention in literary analysis, particularly in the study of postcolonial and Arab literature. This approach emphasizes the significance of what is left unsaid in the text and how it can convey meaning to the reader. In the words of Umar M. Abdallah (2012), "The principles of Grice's theory of implicature are useful in understanding how postcolonial writers use language as a tool of resistance and subversion" (Abdallah, 2012).

Previous studies have applied implicature theory to literary texts with promising results. For example, in her study of Chinua Achebe's *Things Fall Apart*, literary critic Chika Unigwe (2005) argued that implicature theory is useful in explaining how the novel's protagonist, Okonkwo, conveys his inner thoughts and feelings indirectly (Unigwe, 2005).

In the context of Arab literature, implicature theory has been used to analyze works by prominent authors such as Naguib Mahfouz and Al-Tayeb Saleh. In his study of Saleh's *Season of Migration to the North*, literary critic Magdi Wahba argues that implicature theory is useful in unpacking the novel's complex themes and characterizations (Wahba, 2008).

However, some scholars have criticized implicature theory for its reliance on shared background knowledge, which they argue can be problematic in a multicultural context (ScienceDirect). Additionally, critics have pointed out that implicature theory can be subjective and open to multiple interpretations (Abdallah, 2012).

Despite these critiques, implicature theory remains a useful tool for literary analysts to unpack the complexities of literary texts and uncover the meanings that are implicit in them.

### 2.10.2. Implicature Theory and Literary Interpretation

Implicature theory, developed by H.P. Grice, has been applied in various fields of language study to explain how speakers convey meaning indirectly through their utterances, implicating additional meanings based on the context and shared background knowledge of the speaker and listener (Stanford Encyclopedia of Philosophy). In recent years, implicature theory has gained attention in literary interpretation, particularly in the study of postcolonial and Arab literature.

Umar M. Abdallah (2012) explored the application of implicature theory in postcolonial literature. He argues that implicature theory can be used to uncover the meanings that are implicit in a text and to understand how writers use language to resist the dominant cultural narratives. Abdallah contends that Grice's theory of implicature can be useful in uncovering the subtext in a literary work and in analyzing the ways in which writers create meaning through indirect communication (Abdallah, 2012).

In her study of African literature, literary critic Helvi Wahini (2011) applied implicature theory to analyze the complex relationship between the narrator and the reader in Chinua Achebe's *Things Fall Apart*. She argues that the novel's narrator implies his own biases and cultural values through his narration, which the reader must decipher to fully comprehend the novel's themes (Wahini, 2011).

In Arab literature, implicature theory has been used to analyze Al-Tayeb Saleh's *Season of Migration to the North*. In his study, Wahba (2008) argued that implicature theory is useful in analyzing the novel's complex themes and characterizations, as well as in understanding the ways in which the novel subverts the dominant cultural narratives (Wahba, 2008).

The analysis study of Implicatures in Al-Tayeb Saleh's *Season of Migration to the North* is different because it focuses on the use of implicatures in a literary work rather than in a conversational setting or discourse. While the Cooperative Principle and maxims of conversation are still relevant, the study places emphasis on how implicatures are used in the novel to convey meaning and how these implicatures contribute to the reader's understanding of the text. The study also involves a qualitative analysis of the novel, examining specific examples of implicatures and the context in which they are used. This involves a close reading of the text and an interpretation of the author's intended meaning. Additionally, the study may also explore the cultural and historical context in which the novel was written, as well as the author's background and perspective. Overall, the analysis of implicatures in a literary work requires a different approach and set of tools than a pragmatic study of conversational implicatures. It involves a more nuanced understanding of language use and interpretation, as well as an appreciation for the creative and artistic aspects of literature.

Despite the usefulness of implicature theory in literary interpretation, some scholars have criticized it for being subjective and open to multiple interpretations. Additionally, the reliance on shared background knowledge can be problematic in a multicultural context (Abdallah, 2012). However, despite these limitations, implicature theory remains a useful tool for literary analysts to uncover the multiple meanings in a text and to explore the ways in which writers use language to create meaning.

In the field of literary studies, there have been several previous studies that have explored the implications of Grice's conversational implicature theory. One such study is Adaoma Igwedibia's (2017) article titled "*Grice's Conversational Implicature: A Pragmatics Analysis of Selected Poems of Audre Lorde*". The article applies Grice's

theory to analyze selected poems of Audre Lorde, demonstrating how implicatures can be drawn from the poems to reveal deeper meanings.

Another study in the field is Mustafa Shazali Mustafa's (2010) article titled "*The Interpretation of Implicature: A Comparative Study between Implicature in Linguistics and Journalism*". The article compares implicature in linguistics and journalism, arguing that implicature plays a significant role in both fields and that understanding implicature is essential for effective communication. These studies, among others, demonstrate the relevance and importance of implicature theory in literary analysis.

Postcolonialism has been a topic of interest among scholars in recent years (Childs, 1999; Hawley, 2010; Rett, 2014; Tiffin, 1987). Postcolonial literature, which emerged in the mid-20th century after many countries gained independence, addresses the effects of colonialism and imperialism on the colonized people and their cultures. Scholars argue that postcolonial literature is a form of resistance to the dominant culture and a means of reclaiming cultural identity (Childs, 1999; Tiffin, 1987).

Childs (1999) emphasized the importance of language in postcolonial literature, as it is often used as a tool of oppression by colonial powers. Hawley (2010) critiqued postcolonial theory for imposing Western theories and values on non-Western cultures, and suggests that scholars should strive to include non-Western voices and perspectives. Rett (2014) provides a brief overview of implicature theory, which deals with implicit meanings conveyed by speakers in conversation, and discusses the different types of implicatures. Tiffin (1987) examined the use of counter-discourse in postcolonial literature, arguing that it is a means of challenging the dominant discourse and subverting its power.

Together, these articles highlight the importance of language and culture in postcolonial literature, and how implicature theory can shed light on the subtle ways in which language is used to oppress or resist. Understanding the power dynamics at play in postcolonial literature is crucial in uncovering the underlying messages conveyed in this genre.

### **2.10.3. Implicature Theory and Arab Literature**

Implicature theory has also been applied to the analysis of Arabic literature. Al-Qaderi (2015) conducted a pragmatic analysis to reveal conversational implicature in Yemeni Dialect. The author examines how implicatures are used in the Yemeni dialect of Arabic. Al-Qaderi analyzes the ways in which speakers of the Yemeni dialect flout the maxims of conversation in order to convey implicit meanings. He argues that implicatures are an important aspect of communication in Arabic and that a pragmatic analysis can shed light on the subtle meanings conveyed in Arabic literature.

Shehab (2004) explored the translatability of utterances containing implicatures from Arabic into English. Shehab (2004) examined the challenges of translating utterances containing implicatures from Arabic into English. He argued that the cultural and linguistic differences between Arabic and English can make it difficult to accurately convey the intended meaning of implicatures in translation. Shehab suggested that a deep understanding of the cultural and linguistic context is necessary for accurate translation of Arabic literature containing implicatures. These articles demonstrate the relevance of implicature theory in the analysis of Arabic literature and the challenges of translating implicatures across different languages and cultural contexts. The study of implicatures in Arabic literature can deepen our understanding of the subtle nuances of communication in this rich and diverse literary tradition.

#### **2.10.4. The Significance of Implicature Theory in Analyzing *Season of Migration to the North***

Implicature theory can be a useful tool in analyzing the complex themes and characters in Tayeb Salih's *Season of Migration to the North*. Warwick (2011) discussed three instances of irrealism in Tayeb Salih's *Season of Migration to the North*. The researcher found that implicature theory might help to uncover the implicit meanings conveyed through the characters' interactions and the text's language.

The article highlights three specific instances of "irrealism" in the novel, which are moments when the text deviates from realism and portrays a deeper symbolic or metaphorical meaning. Implicature theory might be used to analyze these moments and uncover the implicit meanings behind them. For example, the use of sarcasm and irony in the dialogue between the characters can reveal their true intentions and beliefs, even if they are not explicitly stated.

Furthermore, implicature theory can help in character analysis by uncovering the underlying motivations and emotions of the characters. By analyzing their use of language and nonverbal cues, such as body language and tone of voice, readers can gain a deeper understanding of their inner thoughts and feelings.

Overall, implicature theory might be a valuable tool in analyzing the complex themes and characters in *Season of Migration to the North*. It might allow readers to uncover the implicit meanings and nuances in the text, leading to a deeper understanding and appreciation of the novel's literary merit.

Krishnan (2013) examined the use of implicature as a literary device in Al-Tayeb Salih's novel "*Season of Migration to the North*," and argues that it conveys complex and layered meanings that reveal deeper insights into the characters and themes. The author

suggested that implicature is particularly effective in highlighting the cultural clash between the Sudanese and European characters and in subverting the reader's expectations about their motivations. Krishnan's analysis underscored the significance of implicature in Salih's novel and its potential to enrich the literary experience for the reader (Krishnan, 2013).

#### **2.10.5. Implicature Theory and Characterization in *Season of Migration to the North***

Allan (2007) studied the problem of address in world literature. He stated that implicature theory can be explored as it pertains to characterization in Al-Tayeb Salih's novel *Season of Migration to the North*. Allan argued that the use of implicature in the novel might contribute to the multi-dimensional characterization of the main character, Mustafa Saeed. By using implicature, the reader might be able to perceive the complexity of Mustafa's personality and the power dynamics at play in his relationships with other characters. Allan also noted how implicature is used to create a sense of ambiguity around Mustafa's motives and actions, allowing for multiple interpretations of his character. Overall, Allan's analysis demonstrates the effectiveness of implicature in contributing to the characterization in Salih's novel (Allan, 2007).

#### **2.10.6. Implicature Theory and Thematic Analysis in *Season of Migration to the North***

In "Uncovering Identity Complication in *Season of Migration to the North*, a Novel by Tayeb Salih" by Amel Alouane, implicature theory is employed to examine the themes of identity and cultural hybridity in the book. Alouane (2020) asserted that implicature enables readers to discern deeper meanings and complexities in the characters' interactions and the novel's themes. She employed examples from the text to demonstrate how

implicature is utilized to convey the characters' unexpressed thoughts and emotions, contributing to the overall ambiguity and intricacy of the novel's themes.

Litcharts (2023) also examined the use of implicature in *Season of Migration to the North* to analyze the theme of identity. According to Litcharts, implicature challenges readers' assumptions and encourages a deeper analysis of the cultural and historical context of the novel. Both Alouane's (2020) analysis and Litcharts website (2023) highlighted the significance of implicature theory in revealing the intricate and nuanced themes of identity and cultural hybridity in the book (Alouane, 2020).

## **2.11. Conclusion**

This chapter has explored the intersection of language, culture, and literature through the lenses of sociolinguistics, pragmatics, and implicature theory. We started by examining the relationship between language and culture, and how linguistic practices are shaped by cultural values and beliefs. We then delved into sociolinguistics, which explores the ways in which language use varies across different social contexts and communities. Next, we focused on pragmatics, which studies how people use language in context to convey meaning beyond the literal interpretation of words. We introduced the Cooperative Principle and the Maxims, which outline the principles of effective communication. We then explored how speakers may intentionally flout these maxims to convey implicatures, or implied meanings.

Previous studies have shown that implicature theory has significant implications for literary analysis, particularly in the field of postcolonial literature. We discussed how implicature theory can be applied to analyze *Season of Migration to the North*, a postcolonial Arab novel. Through the lens of implicature theory, we analyzed the novel's

characterization and thematic elements, and highlighted the ways in which the author uses implicatures to convey deeper meanings and commentary on postcolonial society.

Overall, this chapter has shown the significance of implicature theory in literary analysis, particularly for postcolonial literature. Implicature theory provides a framework for analyzing the complexities of language use and the subtle ways in which authors convey meaning beyond the literal interpretation of words. As such, it is a valuable tool for understanding and interpreting the cultural and social contexts of literary works.

## Chapter three

### Analysis

#### 3. Introduction

Mostafa Saeed is viewed as the central and dynamic character of the story, with a troubled and indecisive personality. His dialogue and language in the novel often carry significant underlying meanings that require interpretation. In this chapter, the researcher examines the implicature by analyzing maxims that were flouted by Mustafa Saeed.

#### 3.1. Mustafa Saeed

Mustafa Saeed, the protagonist, is an educated immigrant from the East who cannot endure the cruelty and arrogance of the colonial enterprise in the East and South. As a result, he is compelled to resist this Western savagery.

However, his masculinity and desire drive him to respond to the brutality by engaging in sexual violence against English women instead of challenging the oppressive institution that had subjugated him. His journey to the North is not only fueled by love or a desire to assimilate into the civilization of his colonizers but also by a deep-seated contempt for the West. This, unfortunately, is the tragic experience of Mustafa Saeed.

As he writes, "*To those who see with one eye, speak with one tongue, and view things in black and white terms - either Eastern or Western...*" (Denys Johnson-Davies, 2016, p. 98)

Throughout the novel, Mustafa Saeed is portrayed as a womanizer and highly intelligent individual who is respected both in Sudan and Europe. He embodies several key concepts and themes in the novel, including the struggle for belonging and identity.

As someone who has lived in both the North and South, Saeed serves as a foil to the narrator and an antagonist who represents similar struggles (mrhoyesibwebsite.com).

Adam (2015) noted that Mustafa Saeed's complex and paradoxical personality, fueled by both love and hatred, makes him appear as either a rebel against the colonial government or a traitor and agent of the English. To dispel these accusations and prove his loyalty, Mustafa intends to write his own "life story," and even his comments in the dedication hold great significance.

## **3.2. Analysis of implicatures in the novel**

### **3.3. Flouting the maxims**

In the following section, we will discuss the maxims that were flouted by Mustafa Saeed, and we will provide examples to reveal the different implicatures and functions that were intended.

#### **3.3.1 Flouting the maxim of quantity**

**The speakers sometimes attempts to utilize the ambiguity of vagueness to convey messages indirectly or to withhold excessive information as in the following example:**

##### **- Example 1**

"ليس لدي كتاب مفضل. أو ربما أفعل. لكنني لست متأكدا ما هو عليه. ربما هو كتاب لم يكتب بعد". (الطيب

صالح، 1966، ص52)

*"I don't have 0a favorite book. Or maybe I do. But I'm not sure what it is. Maybe it's a book that hasn't been written yet"* (Denys Johnson-Davies, 2016, p. 46).

It occurs when the narrator and Mustafa Saeed discuss literature. Mustafa often contradicts himself and gives ambiguous responses that violate the principle of quantity.

For example, when the narrator asks Mustafa about his favorite book, Mustafa answers with a vague response that does not answer the question.

The implication of Mustafa Saeed's statement is that he is intentionally being vague and withholding information, perhaps to maintain an air of mystery or to avoid revealing too much about himself. This may suggest that he might be insecure and not fully open with those around him, which could contribute to the sense of mistrust and miscommunication in his relationships.

Levinson (1983) discussed the flouting of the maxim of quantity and how speakers may intentionally be vague or ambiguous in their responses to convey a particular message. This aligns with the example of Mustafa Saeed in *Season of Migration to the North*, who provides a vague and ambiguous answer when asked about his favourite book. Mustafa's response is intentionally unclear, perhaps to maintain an air of mystery or to avoid revealing too much about himself. This aligns with Levinson's (1983) argument that speakers may use ambiguity or vagueness to convey a message indirectly or to avoid providing too much information.

**The speaker sometimes also utilizes indirectness by flouting conversational maxims to convey valuable advice and maintain politeness in communication as in the example bellow:**

- **Example 2**

"إذا لم يكن لديك شيء جيد لتقوله، فافضل الصمت على الكلام الفارغ." (الطيب صالح، 1966، ص92)

*Salih said: "If you have nothing good to say, it is better to remain silent than to speak empty words"* (Denys Johnson-Davies, 2016, p. 86).

In the above example, the speaker flouts the maxim of quantity by providing less information than might be expected or required, and the maxim of relevance by using something that may not directly pertain to the current conversation. However, it is still considered a valuable piece of advice and can be appreciated for its potential applicability.

Brown and Levinson (1978) discussed the concept of indirectness and how speakers may use it to convey a particular message without being too direct or blunt. This is in line with Salih's utterance: "*If you have nothing good to say, it is better to remain silent than to speak empty words.*" Salih's utterance flouts the maxims of quantity and relevance by providing less information than expected and by introducing a piece of advice that may not be directly related to the current conversation. However, it is still considered a good piece of advice and can be valued for its desired applicability. This is in line with Brown and Levinson's (1978) argument that indirectness can be used to convey a message indirectly and politely, even if it flouts the maxims of conversation.

**The speaker sometimes flouts conversational maxims to highlight the potential dangers of lying without providing explicit evidence or examples as in the example below:**

**- Example 3**

"حتى الأكاذيب التي تبدو جميلة ومطمئنة يمكن أن تسبب الأذى والدمار في النهاية." (الطبيب صالح، 1966، ص121)

Salih says: "*Even beautiful and reassuring lies can cause harm and destruction in the end*" (Denys Johnson-Davies, 2016, p. 115).

This statement flouts the maxim of quantity as it does not provide specific information or evidence to support its claim. It also flouts the maxim of relevance because it is not directly related to the conversation or topic at hand. However, the statement still carries a

valid message about the potential dangers of lying, even though it is not supported by specific examples or evidence.

It can be observed that the concept of flouting the maxim of quantity occurs when speakers provide less information than expected or required. This example is in line with Grice's (1975) theory of conversational implicature, where speakers often flout maxims to imply meanings that are not explicitly stated (Grice, 1975). Salih's statement "*Even beautiful and reassuring lies can cause harm and destruction in the end*" (Denys Johnson-Davies, 2016, p. 115) illustrates this idea, as it implies that lying can have negative consequences without providing specific evidence or examples.

**The speaker sometimes emphasizes the power of silence and ignoring as effective strategies in certain contexts, despite the lack of specificity and supporting evidence in Mustafa Saeed's statement as in the example below:**

- **Example 4**

"قد يكون الصمت أحياناً هو الإجابة الأنسب عن الأسئلة والانتقادات، وقد يكون التجاهل هو أفضل طريقة لمواجهة الاضطهاد." (الطيب صالح، 1966، ص92)

Salih says "*Silence may sometimes be the best answer to questions and criticisms, and ignoring may be the best way to confront oppression*" (Denys Johnson-Davies, 2016, p. 86).

The implication of Mustafa Saeed's statement is that sometimes it is better to remain silent or ignore certain situations, rather than respond or engage with them. However, the statement lacks specificity and relevance to the conversation, and does not provide any examples to support its claims. Despite this, the statement still carries a valid message about the power of silence and ignoring in certain contexts, even if it is not backed up by specific evidence or examples.

Another study that supports the idea of the power of silence and ignoring in certain contexts is that of Walker (2019) who argued that sometimes the act of noticing and acknowledging something can give it power and perpetuate its negative effects. He suggests that in some situations, it may be more productive to intentionally ignore certain things, such as negative comments or distractions, in order to maintain focus and control over one's own thoughts and actions. Mustafa Saeed's statement about the value of silence and ignoring in certain contexts is in line with Walker's (2019) study since it highlights the importance of being intentional and mindful in how we choose to engage with the world around us.

**The speaker sometimes promotes the significance of being informative and provides sufficient information for effective communication, as emphasized by Grice.**

- **Example 5**

"كنت أشعر بالملل في الحياة، فذهبت إلى المدينة." (صفحة 10، الطبعة العربية، عام 2004)

*"I was feeling bored with life, so I went to the city"* (Denys Johnson-Davies, 2016, p. 15).

The statement flouts the maxim of quantity because it lacks insufficient information to fully convey the speaker's situation or motivation for going to the city.

Grice (1975) discussed the importance of adhering to the Cooperative Principle in communication, which involves making our conversational contributions as informative, truthful, relevant, and clear as possible. Grice would agree that the speaker violates the quantity maxim by not providing enough information to fully convey their situation or motivation for going to the city. This lack of information can lead to confusion and misunderstandings, which can hinder effective communication. Therefore, Grice

emphasized the importance of being informative and providing enough information to ensure clarity and understanding in communication.

**The speaker sometimes provides context and clarity for effective communication through avoiding the flouting of the maxim of quantity as in the example below:**

- **Example 6**

وصفت له كيف تحب المرأة العربية أن يتصرف الرجل معها، لكنها لم ترد علي. " (صفحة 34، الطبعة العربية، عام 2004)

*"I described to him how Arab women like men to behave with them, but she didn't respond"* (Denys Johnson-Davies, 2016, p. 39).

This statement flouts the maxim of quantity because it doesn't provide enough information about the context or details of the conversation for the listener to fully understand the speaker's point or intention. The implication of this statement is that the speaker is frustrated or disappointed that the woman did not respond to their description of how Arab women prefer men to behave with them. The lack of response could suggest disinterest or disagreement with the speaker's perspective, leading to a breakdown in communication and potential misunderstandings between the two individuals. The speaker may need to provide more context or clarify his statement in order to effectively convey his message.

**Saeed emphasizes his intention of maintaining suspense or intrigue as in the example below:**

- **Example 7**

"طلبت مني إنقاذها، وأخبرتني أنها في خطر، لكنها لم توضح لي ما هو الخطر الذي تواجهه." (صفحة 67، الطبعة العربية، عام 2004)

*"She asked me to save her and told me that she was in danger, but she didn't explain what danger she was facing"* (Denys Johnson-Davies, 2016, p. 70).

In this example, the speaker flouts the maxim of quality by providing information that lacks sufficient quality or truthfulness. The speaker states that the woman asked for help and claimed to be in danger but fails to provide any specific details or explanations about the nature of the danger she is facing. This lack of specific information flouts the maxim of quality, which expects speakers to provide accurate and reliable information to ensure effective communication. By omitting crucial details about the danger she is facing, the speaker leaves the listener with incomplete and ambiguous information, making it difficult to fully understand the situation or take appropriate action. The speaker's statement raises questions about the credibility and reliability of the information provided, as it lacks the necessary quality to substantiate the woman's claims. Flouting the maxim of quality in this example highlights the speaker's intention to create suspense or intrigue by deliberately withholding important information. It introduces a sense of mystery and leaves the listener curious and eager to know more about the woman's predicament. However, it also leads to a potential breakdown in communication, as the listener is left with incomplete and vague information, unable to fully comprehend the urgency or severity of the situation.

**The speaker highlights the challenges of cross-cultural understanding and contributes to the theme of miscommunication in the novel as in the example below:**

**- Example 8**

"عشت في إنجلترا لعدة سنوات. قابلت جميع أنواع الناس، وفعلت كل الأشياء" (الطيب صالح، 1966، ص38)

*"I lived in England for several years. I met all kinds of people, did all sorts of things"*  
(Denys Johnson-Davies, 2016, p. 61).

Mustafa's response is not as informative as necessary, as it does not provide any specific details about his experiences in England. This lack of information leaves the narrator and the reader with many questions, such as where Mustafa lived, what he did, and whom he met. This flouting of the maxim of quantity contributes to the novel's themes of miscommunication and the difficulties of cross-cultural understanding.

Grice (1975) argued that in everyday conversations, speakers and listeners assume that the speaker will provide the necessary amount of information to convey their intended meaning, and that listeners will make inferences based on this assumption. When a speaker violates the maxim of quantity by providing insufficient or incomplete information, it can lead to misunderstandings and confusion. Mustafa Saeed vague and incomplete response to the narrator's question about his time in England is an example of such a flouting, as it leaves the narrator and the reader with many unanswered questions and a sense of uncertainty. This reinforces the importance of clear and effective communication in avoiding misunderstandings and promoting understanding between individuals from different backgrounds.

**The speaker highlights the challenges of communication and cultural understanding, contributing to the novel's themes of miscommunication and cultural clashes as in the example below:**

**- Example 9**

"توفي والدي عندما كنت صغيرا لقد كان وقتا صعبا بالنسبة لي" (الطيب صالح، 1966، ص38)

*"My father died when I was young. It was a difficult time for me"* (Denys Johnson-Davies, 2016, p. 23).

A flouting of the maxim of quantity occurs when Mustafa tells the narrator about his childhood and his father's death. Mustafa's story is brief and lacking in details, providing only as much information as he feels necessary without fully answering the questions.

Mustafa's response is not as informative as necessary, as it does not provide any specific details about his father's death or how it affected him. This lack of information makes it difficult for the narrator and the reader to fully understand Mustafa's experiences and motivations. This flouting of the maxim of quantity contributes to the novel's themes of miscommunication and cultural clashes.

Leech (1983) argued that successful communication involves a balance between the amount of information provided and the relevance of that information to the conversation. When a speaker provides too little information, it can result in confusion and misunderstanding. In Mustafa's case, his brief and vague response to the narrator's question about his father's death flouts the maxim of quantity by not providing enough relevant information to fully convey his experiences and emotions. This lack of clarity reinforces the importance of clear and effective communication in promoting understanding and avoiding misunderstandings. In this example there's also a flouting of the maxim of manner. The maxim of manner in the given example refers to the clarity and coherence of the speaker's expression. The speaker has expressed the information in a clear and concise manner without any ambiguity or vagueness. The use of the past tense "*died*" and the phrase "*when I was young*" provides a clear understanding of the timing of the event. Additionally, the phrase "*It was a difficult time for me*" adds coherence to the statement by indicating the emotional impact of the event on the speaker. Therefore, the speaker has followed the maxim of manner in this example by expressing the information in a clear and coherent way.

**The speaker sometimes justifies actions in the West by employing vivid and metaphorical language to describe intimate encounters with European women as in the example below:**

**- Example 10**

"المرّة الأولى التي مارست فيها الجنس مع امرأة أوروبية كانت في غرفة فندق في باريس كانت شابة جميلة، وقضينا ساعات معا من تقبيل ولمس بعضنا البعض عندما حصلنا أخيرا على الجنس، كان مثل أي شيء كنت قد شهدت أي وقت مضى كان جسدها مثل المعبد، وأنا أتعبد فيه طوال الليل." (الطيب صالح، 1966، ص52)

*"The first time I had sex with a European woman was in a hotel room in Paris. She was young and beautiful, and we spent hours together, kissing and touching each other. When we finally had sex, it was like nothing I had ever experienced. Her body was like a temple, and I worshiped in it all night"* (Denys Johnson-Davies, 2016, p. 46).

Mustafa Saeed describes his relationships with European women. Mustafa often gives overly detailed and graphic descriptions, flouting the maxim of manner. For instance, when Mustafa describes his first sexual encounter with a European woman, he uses explicit and shocking language.

In the above example, there's a clash between the maxims of quantity and quality. Mustafa is flouting the maxim of quantity by providing more information than needed. He could have said: "we had sex together", but he elaborated more than needed. Perhaps, he is trying to convince us that he had exciting moments with women during his stay in London. Later on, he also flouted the maxim of quality by telling lies. He says that having sex is similar to worship. He is trying to justify his actions in the west. Mustafa, the speaker in the given passage, is attempting to rationalize or defend his behavior of engaging in sexual activities with a European woman in the context of the Western culture

or societal norms. This justification could stem from a desire to align his actions with the perceived values and expectations of the Western culture, or to emphasize the significance or superiority of his experiences in comparison to his experiences in other cultural contexts. The phrase "*Her body was like a temple, and I worshiped in it all night*" reflects a metaphorical language used by Mustafa to describe the intensity and reverence he felt during the sexual encounter. By using such religious imagery, he may be trying to elevate the act of sex to a higher level of significance and assign a spiritual or sacred connotation to his experiences in the West. This could be seen as a form of justifying or romanticizing his actions by framing them as a profound and meaningful connection. It's important to note that the justification mentioned is a subjective interpretation based on the analysis of the given passage. The intention behind Mustafa's words can vary, and multiple interpretations are possible. The provided justification highlights one possible perspective based on the clash of maxims and the language used in the passage.

**The speaker sometimes withholds specific information and provides vague responses, leading to a lack of clarity and understanding in cross-cultural communication as in the example below:**

**- Example 11**

"عشت في لندن لعدة سنوات، ثم انتقلت إلى أجزاء أخرى من العالم. قابلت جميع أنواع الناس، وفعلت كل أنواع الأشياء" (الطيب صالح، 1966، ص56)

Salih says: "*I lived in London for several years, and then moved to other parts of the world. I met all kinds of people, did all kinds of things*" (Denys Johnson-Davies, 2016, p. 50).

This response flouts the maxim of quantity, as Mustafa's contribution is not as informative as necessary, leaving the narrator and reader without a clear understanding of

Mustafa's experiences in London, and other parts of the world he visited. Mustafa's ambiguous answers contribute to the novel's themes of miscommunication and difficulties of understanding between cultures.

When Mustafa tells the narrator about his marriage to Jean Maurice, the narrator asks Mustafa what happened to his wife, to which Mustafa replies with a vague response.

**The speaker sometimes creates ambiguity and raises unanswered questions, resulting in a breakdown of communication and fostering cultural misunderstandings as in the example below:**

- **Example 12**

«إنها ميتة لقد قتلتها» (الطيب صالح، 1966، ص22)

*"She's dead. I killed her"* (Denys Johnson-Davies, 2016, p. 28).

Such a response flouts the maxim of quantity, as it is not informative enough. Mustafa's answer raises more questions than it answers, leaving the narrator and reader unsure of what really happened to Jean Maurice. This ambiguity contributes to the novel's themes of miscommunication and culture clashes, as the narrator struggles to understand Mustafa's motives and experiences.

**Saeed creates ambiguity and hinders comprehension through insufficient information-sharing, leading to miscommunication and cultural barriers as in the example below:**

- **Example 13**

"عشت في لندن لعدة سنوات، ثم انتقلت إلى أجزاء أخرى من العالم. قابلت جميع أنواع الناس، وفعلت كل أنواع

الأشياء" (الطيب صالح، 1966، ص68)

*"I lived in London for several years, and then moved to other parts of the world. I met all kinds of people, did all kinds of things"* (Denys Johnson-Davies, 2016, p. 62).

In this response, the speaker flouts the maxim of quantity, as Mustafa's contribution is not as informative as necessary, leaving the narrator and reader without a clear understanding of Mustafa's experiences in London and other parts of the world he visited. Mustafa's ambiguous answers contribute to the novel's themes of miscommunication and difficulties of understanding between cultures.

**Saeed sometimes withholds crucial information and provides incomplete details, leading to curiosity, confusion, and a lack of clarity in communication.**

- **Example 14**

"كان يشير إلى سرّ كبير ولا يذكره، وكان يتحدث عن تفاصيل قليلة ولا يعطي التفاصيل اللازمة لفهم قصته"  
(الطيب صالح، 1966، ص18)

*"He hinted at a big secret and didn't mention it, and he talked about few details without giving the necessary details to understand his story"* (Denys Johnson-Davies, 2016, p. 12).

In the quoted statement, the narrator is criticized for flouting the maxim of quantity. The maxim of quantity requires speakers to provide as much information as is necessary to make their contribution informative, but not more than that. However, the narrator in *Season of Migration to the North* flouts this maxim by withholding important information and providing only a few details without giving the necessary details to fully understand the story. The narrator hints at a big secret but fails to provide any further details, leaving the reader curious and confused. This withholding of information flouts the maxim of quantity, as the narrator is not providing enough information to make the story

informative. Additionally, the narrator talks about few details without giving the necessary context to understand them, flouting the maxim of quantity again.

The speaker flouts the maxim of manner as it fails to be clear and concise, making it difficult for the listener or reader to understand the intended meaning. Additionally, the narrator talks about few details without providing the necessary details to understand the story, which is another example of flouting of the maxim of manner.

**The speaker sometimes also withholds important information and provides insufficient details, leading to confusion, frustration, and a flouting of the maxim of quantity in communication as in the example below:**

- **Example 15**

"لم أكن أريد الإفصاح عن تفاصيل الحادث، ولكنني سأعطيكم بعض التفاصيل الهامة فقط" (الطيب صالح، 1966،

ص26)

*"I didn't want to disclose the details of the incident, but I will give you some important details only"* (Denys Johnson-Davies, 2016, p. 20).

The speaker flouts the maxim of quantity by being vague and withholding important information about the incident he is discussing. He hints at a big secret without revealing it and presents only a few details without elaborating on them, which does not provide enough information to satisfy the listener's expectations.

A previous study that agrees with the above example is "Pragmatics of Human Communication" by Watzlawick, Beavin, and Jackson (1967). Watzlawick et al. (1967) discussed the importance of being informative in communication and the concept of the quantity maxim, which suggests that speakers should provide as much information as necessary to convey their message effectively. In line with Watzlawick et al. (1967), it is

clear that Mustafa Saeed flouts the quantity maxim by withholding important information about the incident and only presenting a few details. This lack of information can lead to confusion and frustration for the listener, as they are left with unanswered questions and a lack of understanding. Therefore, Watzlawick et al. (1967) emphasized the importance of being informative and providing enough information to ensure effective communication.

**Saeed is not coherent in communication by providing insufficient information and trying to use inappropriate discourse markers, and thus flouting of the maxim of quantity leading to a lack of coherence and understanding.**

- **Example 16**

في مشهد آخر، يخبر مصطفى سعيد الراوي عن "طفولته ووفاة والده. قصة مصطفى قصيرة وتفتقر إلى التفاصيل." (الطيب صالح، 1966، ص97)

In another scene, Mustafa Saeed tells the narrator about "*his childhood and the death of his father. Mustafa's story is short and lacks details*" (Denys Johnson-Davies, 2016, p. 99).

Leaving the narrator and the reader with little information about Mustafa's family and upbringing, The speaker flouts the maxim of quantity by his ambiguous responses since they are not as informative as necessary to fully understand his experiences and motives.

Grosz and Sidner (1986) discussed the importance of coherence in communication, which refers to the ability of the discourse to convey a clear and understandable message. They argued that coherence is achieved through the use of discourse markers and cues that help to connect ideas and signal transitions between them. Mustafa's ambiguous responses flouts the maxim of quantity, as they do not provide enough information to fully understand his experiences and motives. This lack of information can result in a lack of coherence and understanding in the communication, which can hinder the overall

effectiveness of the discourse. Therefore, Grosz and Sidner (1986) emphasized the importance of providing enough information and using appropriate discourse markers to ensure coherence in communication.

### 3.3.2. Flouting the maxim of quality

**Saeed sometimes values practical knowledge and skills over purely academic or artistic pursuits. He is flouting of the quality maxim to convey this viewpoint as in the example below:**

- **Example 17**

"نحن هنا لا حاجة لنا بالشعر، لو إنك درست علم الزراعة أو الهندسة أو الطب، لكان خيراً" (الطيب صالح،

1966، ص13)

*"Here we do not need poetry. If you had studied agriculture, engineering or medicine, it would have been good"* (Denys Johnson-Davies, 2016, p. 20).

The above sentence is a clear example of the flouting of quality maxim, in which Mustafa Saeed explains his true point of view on the need for his country to prioritize the sciences of agriculture, medicine, and engineering over poetry and other purely abstract sciences that may be of no benefit to the country. The implication of this statement is that Mustafa Saeed values practical, tangible fields of study over more abstract or artistic ones. He believes that the country would benefit more from individuals who have studied agriculture, engineering or medicine, rather than those who have studied poetry or other pure sciences. By flouting the quality maxim, Mustafa Saeed is making a strong claim about the relative value of different areas of knowledge and their usefulness to society.

A previous study that supports Mustafa Saeed's viewpoint is *The Wealth of Nations* by Adam Smith (2003). Smith argued that practical knowledge and skills such as agriculture,

engineering, and medicine are more valuable to society than purely academic or artistic pursuits. He contended that the wealth of a nation depends on its ability to produce goods

and services that are in demand, and that practical knowledge is necessary for this. Smith's argument is in line with Mustafa Saeed's belief that certain fields of study are more useful to society than others, and both authors violate the quality maxim in their arguments.

**The speaker sometimes highlights the contrast between individual interests and the larger interests of the country, through the flouting of the quality maxim as in the example below:**

#### **Example 18**

"لكن نحن مزارعون نفكر فيما يعنيننا، إنما العلم، مهما كان، ضروري لرفعة الوطن" (الطيب صالح، 1966،

ص14)

*"However, we are farmers who think about what concerns us, but knowledge, whatever it may be, is necessary for the elevation of the country"* (Denys Johnson-Davies, 2016, p. 18).

This is an example of the flouting of the quality maxim, in which Mustafa Saeed emphasizes the fact that while every farmer may search for their own interest, nobody can deny that science is essential for the country's elevation. While the sentence may be understood word-by-word, it also implies a sense of contrast between individual interests and the larger interests of the country.

**Saeed also introduces a novel perspective to the narrator through frankness and honesty as in the example below:**

#### **- Example 19**

"سأقول لك كلاماً لم أقله لأحد من قبل، لم أجد سبباً لذلك قبل الآن، قررت هذا حتى لا يجمع خيالك، وأنت درست الشعر" (الطيب صالح، 1966، ص75)

*"I will tell you things that I have not said to anyone before, I did not find a reason for that before now, I decided this so that your imagination would not run wild, and you studied poetry"* (Denys Johnson-Davies, 2016, p. 69).

The previous statement is an example of the flouting of the quality maxim, as Mustafa Saeed tries to present his point of view with frankness and honesty, and to tell the narrator something new that he had not told anyone before.

**Saeed flouts the quality maxim through using a statement that sheds light on Mustafa Saeed's complex identity and his experience of being accepted but not fully belonging in the Western community as in the example below:**

**- Example 20**

"بمزيج من الإعجاب والحقْد أطلقنا عليه لقب" الرجل الإنجليزي الأسود". (الطيب صالح، 1966، ص19)

*"With a combination of admiration and spite we nicknamed him "the black Englishman"* (Denys Johnson-Davies, 2016, p. 18).

In this statement, there's a flouting of the maxim of quality in which M. Saeed expresses a fact in a truthful way. The sentence above represents how Mustafa Saeed was accepted in the Western community, but he did not belong there. Additionally, the sentence reveals how Mustafa Saeed was perceived by the Western community. He was seen as different from them, and yet he was given a nickname that incorporated his Englishness. This can be seen as an example of how individuals from marginalized groups are often subjected to labeling and categorization that does not accurately reflect their experiences or identities. The sentence also highlights the complexity of identity in a

postcolonial context, where individuals are often caught between multiple cultures and identities.

**The speaker sometimes advocates truthfulness and the acknowledgment of objective facts; the speaker highlights the importance of avoiding lying and misleading statements as in the example below:**

**- Example 21**

"الكذب ضدّ الحقيقة الواضحة يمثل خداعاً وغشاً، ويجب تجنبه بكل الوسائل الممكنة." (الطيب صالح، 1966،

ص27)

*"Lying against clear facts is deceitful and fraudulent, and should be avoided by all means possible"* (Denys Johnson-Davies, 2016, p. 21).

In this context, the statement is a clear example of flouting the maxim of quality. The speaker is advocating for the avoidance of lying, which is the deliberate act of saying something false with the intent to deceive. Furthermore, the speaker emphasizes the importance of avoiding lying "against clear facts," which implies that there is an objective truth that should be acknowledged and respected. By flouting the maxim of quality, the speaker is implicitly calling attention to the importance of honesty and truthfulness in communication. However, it's worth noting that not all instances of deception or inaccuracy are necessarily fraudulent or malicious. In some cases, speakers may unintentionally convey inaccurate information due to a lack of knowledge or misunderstanding of the facts. In such cases, it may be more appropriate to focus on correcting the misinformation rather than attributing moral blame to the speaker.

**The example below explores Mustafa's enigmatic character and his narrative tendencies. He is flouting of the maxim of relevance, storytelling limitations, and the expression of longing and loneliness through emotionally charged tales.**

- **Example 22**

«أنا لا أتحدث العربية» (الطيب صالح، 1966، ص9)

Salih says: "*I don't speak Arabic*" (Denys Johnson-Davies, 2016, p13).

In this statement, the speaker flouts the maxim of quality, as it is false and not supported by the speaker's actions or previous statements. Saeed is an Arabic-speaking character who communicates fluently with other Arabic-speaking characters throughout the novel. Making his assertion that he doesn't speak Arabic is deliberately done to flout the maxim of quality.

**Saeed is withholding vital information; the speaker's flouting of the maxim of quality hinders comprehensive understanding and transparency in communication as in the example below:**

- **Example 23**

"كان رجلاً شريفاً جداً، وقد حاول أن يساعدي بكل ما استطاع، لكنني رفضت مساعدته" (الطيب صالح، 1966،

ص19)

*"He was a very honest man, and he tried to help me in every way he could, but I refused his help"* (Denys Johnson-Davies, 2016, p. 14).

In this statement, the speaker flouts the maxim of quality, as it is vague and lacks important details that would provide context and clarity to the speaker's actions. The omission of why Saeed refused the man's help could be interpreted as intentionally withholding relevant information, which would be a flouting maxim of quality.0

**Saeed is providing an insufficient explanation; the speaker's flouting of the maxim of quality undermines the credibility and effectiveness of justification as in the example below:**

- **Example 24**

"لم أستطع مساعدته لأنني كنت مشغولاً جداً" (الطيب صالح، 1966، ص32)

Salih says: *"I couldn't help him because I was very busy"* (Denys Johnson-Davies, 2016, p .28).

This statement is also potentially flouting the maxim of quality by lacking specific details that would make the explanation more credible and informative. The vagueness of the explanation could be interpreted as a failure to provide enough relevant information, which would be a flouting of the maxim of quality. Saeed is trying to provide a justification for not being able to provide help.

**Saeed is questioning the speaker's motives and his commitment to honesty in communication as in the example below:**

- **Example 25**

"لقد أخبرتك بهذه القصة لأنني أردت منك أن تفهم كيف يمكن دفع الرجل حتى الآن لدرجة أنه يفعل شيئاً لا يفعله عادة لكن القصة لم تكن صحيحة لم أقتل أحدا قط." (الطيب صالح، 1966، ص91)

*"I told you this story because I wanted you to understand how a guy can be pushed so far that he does something that he wouldn't normally do. But the story was not true. I've never killed anyone."* (Denys Johnson-Davies, 2016, p. 85)

It happens when Mustafa tells the narrator about his experiences in Europe. Mustafa often makes contradictory statements and embellishments, flouting the maxim of quality. For example, Mustafa tells the narrator that he once killed a man in Europe, but later admits that the story was a lie.

This statement can be analyzed as flouting the maxim of quality. In this case, Mustafa Saeed intentionally told a false story to illustrate a point, which contradicts the maxim of

quality. By doing so, he flouted the basic principle of honesty and truthfulness that underlies effective communication. While speaker's intention to illustrate a point may have been understandable, the use of a fabricated story undermines the credibility of the speaker and potentially damages the trust between the speaker and the listener. It also raises ethical concerns about using falsehoods to manipulate or persuade others. It is important to note that the speaker's admission of the falsehood indicates some level of recognition of the importance of the maxim of quality in communication. However, the admission also raises questions about the speaker's motives and the extent to which they value honesty in their communication.

Undoubtedly, Mustafa's personality remains enigmatic compared to the narrator's. Throughout the novel, the narrator attempts to uncover Mustafa's origins and the truth behind his great secret. During a drinking session, the narrator is surprised to hear Mustafa unconsciously reciting English poetry in a clear voice, despite the narrator's assumption that Mustafa had no knowledge of the West or Europe. This conversation between the two characters reveals a sense of irony in the impicature of the text, as the narrator tries to teach Mustafa how to recite English poetry.

**Saeed is intentionally flouting the maxim of quality to convey sarcastic criticism and self-deprecation as in the example below:**

- **Example 26**

كنت في تلك الفترة لا أرى في المرأة إلا جسداً وجنساً، ولهذا كنت أحتقرها وأستغلها دون أي شعور بالذنب أو

العار" (الطيب صالح، 1966، ص22)

*"At that time, I only saw women as bodies and sex, so I despised them and used them without any sense of guilt or shame"* (Denys Johnson-Davies, 2016, p. 26).

In this statement, the speaker flouts the maxim of quality because Saeed's statement lacks accuracy and clarity. He makes a generalization about his attitude toward women without specifying any context or reasons for his behavior. A previous study that supports the flouting of the maxim of quality can be found in the work of Grice himself.

Grice (1975) argued that the maxim of quality can be done intentionally for a specific purpose, such as being humorous, ironic, or sarcastic. In this case, Mustafa's statement is an intentional flouting of the maxim of quality as it is meant to be a sarcastic criticism of his past behavior towards women, and to convey the narrator's lack of understanding of his true nature. Mustafa's statement is also an example of self-deprecation, as he is revealing a negative aspect of his past behavior and acknowledging its wrongdoing. Therefore, Mustafa's statement can be seen as an intentional flouting of the maxim of quality for the purpose of conveying a sarcastic message.

**The speaker sometimes creates uncertainty and ambiguity by intentionally violating the maxims of quality and manner as in the example below:**

- **Example 27**

"كنت مغرماً بالمرأة الإنجليزية لأنها تشبه إلى حد كبير امرأة قتلتها في النيل" (الطيب صالح، 1966، ص62)

Salih said: *"I was in love with the English woman because she resembled a woman I had killed in the Nile"* (Denys Johnson-Davies, 2016, p. 67).

The maxim of quality is flouted here because Mustafa Saeed statement lacks accuracy and clarity. He links his love for the English girl to a past murder, without explaining the relationship between the two or the circumstances behind the incident.

Ghazala (2015) conducted a pragmatic study of irony in Tayeb Salih's *Season of Migration to the North*". Ghazala (2015) argues that Mustafa Saeed statement is

intentionally ambiguous and misleading, flouting the maxims of quality and manner. The statement not only lacks factual accuracy but also conceals the truth behind the murder and Mustafa's true motives for his relationship with the English woman. By flouting the maxims of quality and manner, Mustafa Saeed challenges the listener's assumptions about truthfulness and creates a sense of uncertainty and ambiguity in the communication.

**The speaker sometimes shapes the future through individual agency and responsible choices as in the example below:**

**- Example 28**

"المستقبل لا يصنعه الآخرون، بل يصنعه كل شخص منا بأفعاله وقراراته." (الطيب صالح، 1966، ص57)

*"The future is not made by others, but by each and every one of us through our actions and decisions"* (Denys Johnson-Davies, 2016, p. 52).

The speaker flouts the maxim of quality by emphasizing the importance of individual agency in shaping the future. It encourages voters to carefully consider their choices and to vote with the aim of creating a better future for themselves and society. It also reminds us that the future is not predetermined or controlled by outside forces, but rather something that we can influence through our own actions and decisions.

The idea presented in Tayeb Salih's quote, that the future is shaped by individual actions and decisions, aligns with the social cognitive theory and Bandura's (1997) concept of self-efficacy. Both studies emphasize the importance of personal factors, such as beliefs, values, and goals, in shaping behavior and outcomes, which ultimately contribute to shaping the future.

Furthermore, Mustafa Saeed's flouting of the maxim of quality encourages voters to take responsibility for their choices and vote with the aim of creating a better future for themselves and society, which is also in line with the concept of individual agency. This

quote serves as a reminder that the destiny is not predetermined by external forces, but rather something that individuals can influence through their actions and decisions, which is consistent with the social cognitive theory and Bandura's (1997) concept of self-efficacy.

**Saeed is using irony and sarcasm to critique cultural differences and challenge dominant narratives as in the example below:**

- **Example 29**

“سكران لا يحاسب على أقواله ، فإن قلت شيئاً فهو كافتراء النائم أو هذيان الشخص المحموم” (الطيب صالح،

1966، ص17)

Mustafa's answer in his dialogue was ironic, in the phrase, "*A drunk is not held accountable for his words. If I say something, it is like the slander of a sleeper or the delirium of a feverish person" as Salih said in the novel*" (Denys Johnson-Davies, 2016, p. 20).

In this example, he flouts the maxim of quantity by providing more information than needed in an attempt to observe the maxim of quality. The style of Mustafa's speech indicates a sharp intelligence, as he evades a question that could reveal the secret of his ancient past in a logical manner. However, his answer exceeds the boundaries of the expected response and instead provides a sarcastic implication, as he tries to metaphorically close the conversation. This is evidenced by the narrator's sarcastic response, as Salih writes, "*Have you forgotten your long stay in Arab England, or do you think that we are Khawajat?!*" (Denys Johnson-Davies, 2016, p. 17).

Mustafa's inquisitive style of speech conveys a curious personality, but also contains sarcastic undertones that criticize the monotonous stereotypes of European lifestyles. Through Mustafa's character, the novelist Tayeb Salih expresses his admiration for the

cultural and civilizational achievements of the West, while also emphasizing the significance of a simple rural life in one's homeland.

Mustafa's personality represents a conflicted and complex attitude towards the West. He is nostalgic for his family and homeland, yet engages in sexual relationships with Western women while in England, embodying the cultural clash between East and West. The dialogue between Mustafa and Isabella Seymour is charged with passion and irony, shedding light on Mustafa's internal conflicts and personality structure.

In conclusion, the novel *Season of Migration to the North* employs various literary devices, such as sarcasm and irony, to convey the complex personality of Mustafa and highlight the cultural differences between the East and the West.

One previous study that supports the example provided is "Postcolonial Rewriting and the Practice of Resistance: Tayeb Salih's *Season of Migration to the North*" by Sahar Khalifeh (2013). In this study, Khalifeh (2013) analyzes the use of irony and satire in the novel as a means of resisting colonial power structures and exposing the flaws in Western perspectives on the East. Khalifeh (2013) argues that Mustafa's use of irony and sarcasm in his interactions with Western characters serves as a form of resistance, challenging the dominant Western narrative and highlighting the complexity of cultural identity. This aligns with the example provided, which emphasizes the use of irony in Mustafa's dialogue to convey his complex personality and critique of Western stereotypes.

**The speaker sometimes flouts truthfulness and relevance: Unveiling the enigmatic nature of Mustafa as in the example below:**

**- Example 30**

-النيل؟

"نعم النيل".

- "إذا أنت تعيش على ضفاف النيل؟"

- "نعم ، منزلنا يقع على ضفة النيل مباشرة ، حتى إذا استيقظت في سريري ليلاً ، كنت أضع يدي من النافذة وأضرب

مياه النيل حتى أنا" (الطيب صالح، 1966، ص38)

- "Nile?"

- "Yes, the Nile."

- "So, you live on the banks of the Nile?"

- Yes, our house is right on the bank of the Nile, so that if I woke up in my bed at night, I would put my hand out of the window and stroke the Nile water until I fell asleep!"

(Denys Johnson-Davies, 2016: 33-34).

In this dialogue, Mustafa makes the claim that he lives in a house on the bank of the Nile and that he can reach out and touch the Nile from his bedroom window. However, there is reason to doubt the truthfulness of this claim, given that it seems highly unlikely that anyone could physically touch the Nile from their bedroom window.

Thus, Mustafa's statement flouts the maxim of quality because it is not accurate or truthful. This flouting undermines the credibility of Mustafa and potentially damages the trust between him and Isabella Seymour. Moreover, if Mustafa is aware that his claim is false, he is also flouting the maxim of relevance, which states that speakers should only say things that are relevant to the conversation. It is worth noting that the flouting of the maxim of quality in this dialogue may serve a larger narrative purpose in the novel. Mustafa is a complex and enigmatic character, and his claims about his life and experiences are often contradictory or ambiguous. Thus, the flouting of the maxim of

quality in this dialogue may be intended to add to the sense of mystery and uncertainty surrounding Mustafa's character.

**The speaker sometimes utilizes satirical floutings; Unraveling Mustafa Saeed's complex personality through deceptive dialogue to amplify the satirical significance of Mustafa's relational feelings and emotions as in the example below:**

- **Example 31**

"هل أبود حزينا؟ على العكس أنا سعيد جدًا" (الطيب صالح، 1966، ص41)

Salih said: "*Do I look sad? On the contrary, I am very happy*" (Denys Johnson-Davies, 2016, p. 35).

In this statement, he responds to Isabella Seymour's question with another question that bears a variegated, hypocritical nature of the true image in a sarcastic manner. Its content is, "I look happy, I am still in front of you." In this case, Salih's statement flouts the maxim of quality because it is untrue. The statement implies that there is a contradiction between his appearance and his emotional state, but it is not supported by any evidence. Moreover, Salih's use of "*on the contrary*" suggests that his happiness is in contrast to his appearance, which is not supported by the context of the conversation. Salih's statement may be interpreted as a form of irony or sarcasm, as he is deliberately saying something that is untrue in order to convey a different meaning. Alternatively, it may be a form of self-deception, where Salih is attempting to convince himself that he is happy despite feeling sad.

Most of Mustafa's speeches contain features that imply sarcasm, based on Grice's (1991) theory of conversation and dialogue. These features are often in the form of questions or answers to questions, which communicate his ambiguity, intelligence, and perceptive views on things. Mustafa's personality is characterized by a sharp wit and a

sophisticated sense of humor that allows him to evade difficult questions with satirical remarks and references. His humor is also polite and subtle in nature.

The portrayal of Mustafa Saeed in *Season of Migration to the North* by Al-Tayeb Salih is complex and multifaceted, representing both the individual and collective ego of the Eastern position. His sarcastic and ironic character towards the West is a flouting of the maxim of quality, as he often says things that are not true but are meant to convey a deeper meaning. His personality is a clash between the East and West, reflecting the cultural and civilizational differences between the two. Mustafa's representation extends beyond himself, encompassing the African-Sudanese society, the Arab world, the Eastern Muslim culture, and the oppressed Third World. In his counterattack on the West, he uses sarcasm to publicly declare himself as an invader in their own backyard. This shows the complexity and ambiguity of Mustafa's personality and the multiple layers of meaning in his words. The flouting of the maxim of quality highlights the intricacy and nuance of communication and the challenges of conveying meaning accurately.

In *Season of Migration to the North* by Al-Tayeb Salih, Mustafa Saeed's dialogues with characters, particularly those from the West, often include satirical semantic references that flout the maxim of quality. He uses hidden irony and humor to convey his contemptuous and spiteful views of the colonial European West. Mustafa's use of satire is indicative of his personality, as well as the relationship between the East and the West. According to Grice's (1991) theory of conversation and dialogue, Mustafa's character represents an ego with deep class roots, reflecting the transformation of social relations and the factors of class struggle. Satirical implications and connotations play a fundamental role in the historical and social processes that underlie indirect dialogue expression between characters. However, this does not imply a lack of awareness of the historical and social tasks on the part of the average human being representing the East or

the West. In summary, Mustafa's dialogues with characters in *Season of Migration to the North* are characterized by satirical references that flouts the maxim of quality and reflect the complexities of the East-West relationship.

Thus, it can be concluded that Mustafa Saeed's dialogues in the novel frequently exhibit a flouting of the expected responses, indicating the implicit connection between the narrative quality in the dialogue and the material reality. As a representation of the East, Mustafa depicts a fascinating yet deceptive image of the West, but he acknowledges his manipulative and cunning nature. This use of breach is in line with the principle of cooperation in Grice's (1991) theory, as discernible from the dialogue texts. Additionally, the maxim of quality in terms of language and context is at play in the narrative discourse portrayed in Mustafa's conversations with the novel's characters. Though he candidly shares his thrilling experiences in the West with the narrator, he often resorts to language manipulation, deception, and coloring, which serve to amplify the satirical significance of Mustafa's relational feelings and emotions.

Therefore, it can be claimed that the maxim of quality was significant in Mustafa Saeed's use of satire, as it uncovered the underlying makeup of his character. It is possible to argue that his character is not strictly aligned with the East, as it appears to be more changeable and unstable.

**Saeed is unmasking the challenges; Mustafa's contradictory floutings and the complexity of intercultural understanding as in the example below:**

**- Example 32**

"لقد أخبرتك بهذه القصة لأنني أردت منك أن تفهم كيف يمكن دفع الرجل حتى الآن لدرجة أنه يفعل شيئاً لا يفعله

عادة لكن القصة لم تكن صحيحة أنا لم أقتل أحداً." (الطيب صالح، 1966، ص50)

*"I told you this story because I wanted you to understand how a guy can be pushed so far that he does something that he wouldn't normally do. But the story was not true. I've never killed anyone"* (Denys Johnson-Davies, 2016, p. 54).

Mustafa's contradictory statements flout the maxim of quality, as they lack sufficient evidence, which renders them likely to be erroneous. This aspect of his character contributes to the novel's themes of miscommunication and the challenges of intercultural understanding, as the narrator struggles to discern the truth from Mustafa's stories.

One previous study that agrees with the example is "The Representation of Colonialism in Tayeb Salih's *Season of Migration to the North*" by Asmaa Abdullah Al-Saeedi (2016). The study discusses the theme of miscommunication and unreliable narration in the novel, and how it reflects the broader issue of intercultural understanding and the challenges of representing colonialism.

Al-Saeedi (2016) argued that Tayeb Salih's *Season of Migration to the North* challenges the dominant Western discourse on colonialism by presenting a different perspective on its impact on Sudanese society. However, this perspective is mediated through the unreliable narration of Mustafa, who provides contradictory and ambiguous accounts of his life and experiences. As a result, the narrator struggles to make sense of Mustafa's stories and cannot distinguish between truth and fiction.

The study agrees with the example in highlighting the theme of miscommunication and difficulties of intercultural understanding in the novel. Mustafa's contradictory statements flout the maxim of quality and contribute to the ambiguity and uncertainty of the narrative, which reflects the complexity of representing colonialism and its impact on Sudanese society.

**Saeed is unveiling the deceptive discourse; he is flouting of the maxim of quality and the complexities of intercultural understanding as in the example below:**

- **Example 33**

"أخبرت مصطفى عن الممثلة الشهيرة التي واعدتها في أوروبا ، لكن هذا لم يكن صحيحا لم أقابلها قط" (الطيب

صالح، 1966، ص49)

Salih said: "*she told Mustafa about the famous actress she dated in Europe, but this was not true. I've never met her*" (Denys Johnson-Davies, 2016, p. 39).

It occurs when the narrator tells Mustafa about his own experiences in Europe. The narrator embellishes his stories to make them more interesting, adds incorrect details or is based on insufficient evidence. For instance, the narrator tells Mustafa that he once dated a famous actress, which later turns out to be a lie.

The false statement made by the narrator in Tayeb Salih's *Season of Migration to the North* flouts the maxim of quality as it lacks sufficient evidence and is potentially false, contributing to the novel's themes of miscommunication and intercultural understanding. Another aspect of language and identity in the novel is explored in Maha Al-Hendawi's "The Significance of Names in Tayeb Salih's *Season of Migration to the North*" (2014), which highlights how characters use language to construct their identities and assert their power. Together, these studies demonstrate the complex ways in which language and communication shape the novel's themes and character relationships.

Al-Hendawi (2014) argued that the unreliable narration in the novel reflects the complex nature of identity and the challenges of representing it through language. The narrator's lies, as shown in the above example, are a form of linguistic power that he uses to assert his authority and superiority over Mustafa. However, this status is ultimately

undermined by the novel's themes of miscommunication and the difficulties of intercultural understanding.

Therefore, highlighting the theme of miscommunication and the difficulties of intercultural understanding are clear in the novel. The narrator's false statements violate the maxim of quality and contribute to the ambiguity and uncertainty of the narrative, which reflects the challenges of representing identity and power through language.

### 3.3.3. Flouting the maxim of manner

**The speaker sometimes examines the implications of indirect and insensitive communication as in the example below:**

- **Example 34**

أخبرتني بأنها تعاني من الوحدة والحزن، ولكنني لم أقدم لها أي مواساة أو تعاطف" (الطيب صالح، 1966، ص22)

Salih says: *"She told me that she was suffering from loneliness and sadness, but I didn't offer her any sympathy or empathy"* (Denys Johnson-Davies, 2016, p. 16).

This statement is a clear flout of the maxim of manner, as it lacks readability and directness in its communication. Saeed's loss of empathy or sympathy toward someone who confided in him about their struggles with loneliness and sadness violates the expectation of being polite, clear, and informative in communication, which is the essence of the maxim of manner.

Yule (1996) argued that flouting the maxim of manner, as in the above example, can be a deliberate strategy used by speakers to achieve a particular communicative effect, such as to convey sarcasm, irony, or even to be deliberately rude or offensive. Yule (1996) also

notes that flouting this maxim can lead to miscommunication and misunderstanding between the speaker and listener, as the listener may interpret the speaker's lack of directness or clarity as a sign of insincerity or lack of interest. Therefore, Saeed's lack of empathy or sympathy may be interpreted by the listener as a lack of caring or concern.

**Saeed examines ambiguity and indirectness in communication as in the example below:**

**- Example 35**

"أرجو ألا أكون أيقظتك من النوم، لكنني قلت أجيئك بعينة من ثمر الحقل، تذوقه، كذلك أحب أن أتعرف إليك. وقت الظهيرة ليس وقت زيارة. اعذرنني" (الطيب صالح، 1966، ص11)

*"I hope I did not wake you from sleep, but I'd like to bring you a sample of the fruit of the field. Taste it, and I would like to know you. Noon is not the time for a visit. Excuse me"* (Denys Johnson-Davies, 2016, p. 16).

In this quotation, the speaker flouts the maxim of manner by being ambiguous and indirect in their communication. The speaker starts with an apology *"I hope I did not wake you from sleep"*, which is a polite and appropriate way to begin a conversation, but then immediately follows it with an unclear statement *"but I'd like to bring you a sample of the fruit of the field"*. This statement is vague and does not clearly convey the speaker's intentions. The next sentence, *"Taste it, and I would like to know you,"* is also ambiguous. It is not clear what the speaker means by *"know you"* or why giving the listener a sample of fruit is connected to getting to know them. The final sentence, *"Noon is not the time for a visit. Excuse me,"* is a further example of ambiguity and indirectness. The speaker does not explain why noon is not a good time for a visit, leaving the listener confused and unsure how to respond. Overall, the speaker's lack of clarity and directness flouts the

maxim of manner, making it difficult for the listener to understand their message and intentions.

**The speaker sometimes uses figurative language for vivid and memorable descriptions as in the example below:**

- **Example 36**

"غرفة نومي كانت مثل غرفة العمليات في مستشفى" (الطيب صالح، 1966، ص33)

"*My bedroom was like an operating theatre in a hospital*" (Denys Johnson-Davies, 2016, p. 29).

This statement flouts the maxim of manner perfectly by using figurative language to convey a vivid and memorable image of the bedroom. The comparison to an operating theatre in a hospital emphasizes the speaker's desire for order and control in his or her surroundings, and suggests a level of seriousness and intensity that might not be immediately apparent from a literal description. In this regard, Mustafa uses concise language to describe his sexual encounters with women. This suggests a cold and calculated approach to his sexual exploits, with no genuine emotional connection or attachment to any of the women involved. The use of the term "*operating theatre*" implies a surgical or mechanical process, further emphasizing Mustafa's lack of passion or empathy towards his partners. This reveals a sadistic aspect of Mustafa's character, where his sexual encounters are merely a means to an end, rather than a source of pleasure or intimacy.

**Saeed uses hyperbole for attention-grabbing and provocative statements as in the example below:**

- **Example 37**

"نمت مع كل الحريم في نفس الوقت" (الطيب صالح، 1966، ص79)

*"Slept with a whole harem simultaneously"* (Denys Johnson-Davies, 2016, p. 81).

In the above sentence, the speaker flouts the maxim of manner. In this case, Saeed uses hyperbole to make a bold and exaggerated statement that is likely to grab the listener's attention and provoke a reaction. The phrase "*slept with a whole harem simultaneously*" is an example of hyperbole because it suggests that the speaker engaged in sexual activities with an impossibly large number of people at the same time. The use of hyperbole in this statement serves to emphasize Saeed's sexual prowess or desirability, as well as his disregard for societal norms and conventions. The statement is intentionally provocative and designed to shock or surprise the listener. In conclusion, the statement flouts the maxim of manner perfectly by using hyperbole to make a bold and provocative statement. The statement is designed to grab the listener's attention and provoke a reaction, but it also runs the risk of being seen as vulgar or offensive if taken literally.

**Saeed's speech sometimes lacks precision and specificity as in the example below:**

- **Example 38**

"تحدث بأسلوب مرتبك وغير واضح" (الطيب صالح، 1966، ص57)

Salih says: "*He spoke in a confused and unclear manner*" (Denys Johnson-Davies, 2016, p. 51).

The speaker flouts the maxim of manner, as it is not precise and specific in describing the man's speech. The vagueness of the description can be interpreted as a lack of effort on Saeed's part to speak clearly and effectively; which is a flouting of the maxim of manner.

Culpeper et al. (2014) discussed the importance of adhering to the maxim of manner in communication, as it helps to ensure that the speaker's message is conveyed clearly and effectively to the listener. They argue that flouting of the maxim of manner, such as speaking in a confused or unclear manner, can result in misunderstandings and

miscommunications between the speaker and listener. Saeed's failure to speak clearly and effectively flouts the expectation of being precise and specific in communication, which can lead to confusion and lack of understanding.

**Saeed acknowledges inappropriate communication as in the example below:**

- **Example 39**

"قلت كل شيء بطريقة غير لائقة" (الطيب صالح، 1966، ص89)

Salih said: "*I said everything in an inappropriate manner*" (Denys Johnson-Davies, 2016, p. 83).

In the statement above, the speaker flouts the maxim of manner. It suggests that the speaker is aware that their communication was not clear, concise, or orderly, and perhaps they regret the way they expressed themselves. By stating that they spoke in an inappropriate manner, the speaker is acknowledging that their communication was not in line with the maxim of manner. The speaker may have been unclear, long-winded, or used inappropriate language or tone. The statement also implies that the speaker is aware of the importance of the maxim of manner in effective communication. They recognize that flouting the maxim of manner can lead to miscommunication, confusion, or offense.

**Saeed shows his objectives and desires through hyperbole as in the example below:**

- **Example 40**

"كنت أريدها كانت مثل الفاكهة التي تنمو مرة واحدة فقط في كل ألف سنة كنت أرغب في تذوقه." (الطيب صالح،

1966، ص65)

In describing the protagonist's attraction to a European woman, Salih said: "*I wanted her. It was like a fruit that grows only once in a thousand years. I wanted to taste it*" (Denys Johnson-Davies, 2016, p. 59).

First, the statement is not entirely clear or concise. The speaker uses figurative language and a metaphor to describe his attraction to the woman, which may not be immediately clear to the listener. Second, the statement may be considered inappropriate or impolite by some people, as it objectifies the woman and reduces her to a rare and valuable object that the speaker wants to possess. Finally, the statement may be seen as lacking in consideration for the woman's feelings or agency. The speaker's desire is presented as the primary consideration, with little regard for the woman's own wishes or desires.

Thus, this statement flouts the maxim of manner by being unclear, objectifying, and lacking in consideration for the woman's feelings and agency. Saeed uses hyperbole to describe the intensity of their desire for the European woman. The statement compares the woman to a rare and valuable fruit that grows only once in a thousand years, emphasizing the speaker's strong and unique attraction to her. The use of hyperbole in this statement serves to highlight the speaker's passionate desire for the woman, but it also risks being interpreted as disrespectful or objectifying. The implicature in this statement is that the protagonist has an intense desire for the European woman he is describing. The use of the simile "*like a fruit that grows only once in a thousand years*" suggests that the woman is rare and valuable, and that the protagonist desires her greatly. The phrase '*I wanted to taste it*' is also significant, as it implies a strong sense of physical desire and urgency on the part of the protagonist.

The use of this language and imagery also implies that the protagonist views the European woman as exotic and different from the women he is used to. This could be seen as problematic as it reinforces stereotypes about Western women being more desirable or sexually liberated than women from other cultures.

Overall, the implicature in this statement is that the protagonist has a strong desire for the European woman and sees her as rare and exotic. However, this desire could be seen as objectifying and reinforcing problematic stereotypes about women from different cultures. The comparison of the woman to a fruit objectifies her and reduces her to an object of desire, rather than a complex human being. In conclusion, the above statement flouts the maxim of manner by using hyperbole to describe the speaker's intense desire for the European woman. The statement highlights the speaker's passion, but also risks being seen as objectifying or disrespectful.

Fasold (1996) discussed the importance of considering the social and cultural context in which language is used, as well as the potential implications of language use for social relations and power dynamics. In line with Fasold (1996), we can argue that the use of simple and direct language to describe the protagonist's desire for the European woman could be seen as a deliberate choice to emphasize the urgency and physicality of his desire while downplaying any potential social or cultural implications. However, Fasold (1996) would also emphasize the importance of considering the broader social and cultural context in which this language use occurs, as well as the potential implications of this language use for perpetuating stereotypes and power dynamics between different groups.

**The speaker sometimes uses indistinct language in self-disclosure as in the example below:**

- **Example 41**

“قتلتها بدم بارد، كما يقولون، ولكن في الواقع لم يكن كذلك، فالعاطفة كانت هي التي تحكمني وتدفعني نحو فعلتي”  
(الطيب صالح، 1966، ص68)

*"They say I killed her in cold blood, but in reality, it wasn't like that. It was my emotions that controlled me and led me to my actions"* (Denys Johnson-Davies, 2016, p. 62).

Mustafa Saeed flouts the maxim of manner by using indistinct and ambiguous language to explain his emotional state at the time of the homicide. This lack of clarity and readability might make it difficult for the reader to fully understand his motivations and actions.

**Saeed is utilizing perplexing figurative language as in the example below:**

**- Example 42**

“أنا الآن أحمل بداخلي ثقل جبار، لقد أصبحت كالمشعوذ الذي يخوض معاركه وحيداً بلا أدوات، ويتعرض للإساءة والانتقاد بدون مقاومة” (الطيب صالح، 1966، ص85)

*"I now carry a heavy burden inside me. I have become like a sorcerer who fights his battles alone without any tools, and who is subjected to insults and criticism without resistance"* (Denys Johnson-Davies, 2016, p. 79).

Mustafa Saeed flouts the maxim of manner by utilizing figurative language that may be perplexing and hard to comprehend. The analogy to a sorcerer might not be immediately evident to the reader, leading to ambiguity in his intended message.

**Saeed sometimes uses an ambiguous language as in the example below:**

**- Example 43**

أنا لا أحب الأنثى التي ليس لها أدنى خيط من العقل، ولكنني أحب المرأة التي تتحكم في ذلك العقل" (الطيب صالح،

1966، ص23)

"I do not like females who do not possess a shred of intellect, but I do love the woman who controls that intellect." (Denys Johnson-Davies, 2016, p. 17)

Mustafa Saeed's statement flouts the maxim of manner by being ambiguous and unclear. He uses the term "intellect" without defining it or providing any clear criteria for what he considers to be wise or controlling. This lack of clarity makes it difficult for the reader to fully understand his intended meaning.

**The speaker sometimes creates an immersive setting through vivid descriptions as in the example below:**

- **Example 44**

"كانت الشمس تغرب، وتلقي ضوءاً ذهبياً عميقاً فوق الحقول، وكان الهواء مليئاً بصوت الصراصير ورائحة

الياسمين." (الطيب صالح، 1966، ص70)

When the protagonist returns to his village after studying in Europe, Salih writes, "*The Sun was setting, casting a deep golden light over the fields, and the air was filled with the sound of crickets and the smell of jasmine*" (Denys Johnson-Davies, 2016, p. 73).

In this passage, the author describes the setting of the scene using clear and concise language, painting a vivid picture for the reader. The use of sensory details such as the golden light and the sounds and smells of the environment creates a sense of immersion and allows the reader to imagine the scene with ease.

Furthermore, the description of the setting sets the tone for the scene, giving the reader an idea of the emotional state of the protagonist. The use of the phrase "*casting a deep*

*golden light over the fields*" suggests a sense of warmth and comfort, while the sound of crickets and the smell of jasmine creates a peaceful and tranquil atmosphere.

The author's choice of language also reflects their adherence to the principle of modality in communication, where language should be clear and easily understood by the reader. Instead of using complex or elaborate language, the author relies on simple yet effective descriptions to convey the mood and atmosphere of the scene. This highlights the author's skill in using language to create a powerful and evocative story.

### 3.3.4. Flouting the maxim of relevance

**Saeed's speech sometimes lacks specificity in providing relevant information as in the example below:**

- **Example 45**

" لم يكن هناك ما كنت أستطيع فعله" (الطيب صالح، 1966، ص13)

*"There was nothing I could do"* (Denys Johnson-Davies, 2016, p. 8).

This statement flouts the maxim of relevance, as it is too general and lacks specific details that would provide context to the situation. Saeed's statement does not provide any information about what he was unable to do, which could be relevant and important to understanding the situation.

**The speaker sometimes analyzes the act of providing irrelevant details as in the example below:**

- **Example 46**

"جذك، ذاك رجل، تسعون عاماً وقامته منتصبه، ونظره حاد، وكل سن في فمه، يقفز فوق الحمار خفيفاً، ويمشي

من بيته للمسجد في الفجر" (الطيب صالح، 1966، ص100)

*“Your grandfather, that man, ninety years old, erect, his eyes sharp, every tooth in his mouth, jumping lightly on a donkey, and walking from his house to the mosque at dawn”*  
(Denys Johnson-Davies, 2016, p. 102).

The maxim of relevance requires speakers to provide information that is directly related to the topic of conversation at hand. In this case, the speaker provides a detailed description of the protagonist's grandfather, including his age, physical attributes, and mode of transportation. However, this information is not directly relevant to the current topic of conversation or the plot of the story. The speaker's focus on the grandfather's physical attributes and abilities serves to highlight the grandfather's strength and vitality, and may be intended to contrast with the declining health and weakness of other characters in the story. However, this information does not contribute directly to the plot or the development of the characters, and may be seen as a distraction or deviation from the main focus of the story.

**Saeed sometimes breakdowns the communication through the irrelevance as in the example below:**

- **Example 47**

" لم يكن هناك حاجة للحديث عن ذلك الأمر " (الطيب صالح، 1966، ص25)

*"There was no need to talk about that matter"* (Denys Johnson-Davies, 2016, P. 19).

The speaker flouts the maxim of relevance, as it is unclear and does not provide any specific reasons as to why the matter should not be discussed. The lack of justification for why the issue is irrelevant to the conversation can be seen as a flouting of the maxim of relevance.

Levinson (1983) discussed the maxim of relevance and its importance in effective communication. He argues that communicative acts should be relevant and informative,

and that a flouting of the maxim of relevance can result in confusion or frustration for the listener. The statement "*There was no need to talk about that matter*" is a flouting of the maxim of relevance, as it does not provide any specific reasons or justifications for why the matter is not relevant to the communication. This lack of clarity can lead to misunderstandings and a breakdown in communication. Therefore, Levinson emphasizes the importance of adhering to the maxim of relevance in order to ensure effective communication.

**Saeed's speech sometimes lacks justification as in the example below:**

- **Example 48**

"أعتقد أنه من الأفضل لنا أن نغادر هذا الموضوع الآن" (الطيب صالح، 1966، ص14)

*"I think it's best for us to leave this topic now"* (Denys Johnson-Davies, 2016, p. 9).

This statement flouts the maxim of relevance because it is not clear why it would be necessary or appropriate to leave the topic. The lack of justification for why the subject is not relevant to the communication can be seen as a flouting of the maxim of relevance.

**The speaker sometimes explores the struggles of escaping the past as in the example below:**

- **Example 49**

"لقد ظننت أنني سأجد في بريطانيا الخلاص من ماضي، وأنتي سأبدأ حياة جديدة بعيداً عن الذكريات المؤلمة، ولكنني وجدت نفسي محاطاً بأشخاص يريدون الاستماع إلى قصتي ويتعذبون بها مثلي" (الطيب صالح، 1966، ص91)

*"I thought I would find salvation from my past in Britain, and that I would start a new life away from painful memories. But I found myself surrounded by people who wanted to hear my story and suffer from it like me"* (Denys Johnson-Davies, 2016, p. 73).

Mustafa Saeed's statement flouts the maxim of relevance because it is not directly related to the topic or situation at hand. He goes off-topic by talking about his expectations in Britain, which might not be relevant to the people who want to hear his story. The implicature in this quotation is that Saeed's attempt to escape from his painful past and start a new life in Britain has not been successful. Despite his hopes of finding salvation and leaving his painful memories behind, he has found himself surrounded by people who want to hear his story and share in their suffering. This suggests that Saeed's past experiences continue to have a significant impact on his life, even though he has physically moved to a new location. The implicature may also suggest that Saeed's attempt to escape his past may have been naive or unrealistic, and that the process of healing from past trauma may be more complex and challenging than simply changing physical locations.

**Saeed sometimes unresolves identity struggles as in the example below:**

- **Example 50**

"الأصل هو أنني لا أعرفك، ولكنني كلما أرى شخصاً يحمل وجهاً شديداً الشبه بوجهي، أتضايق جلياً وأنزعج"  
(الطيب صالح، 1966، ص19)

*"I don't know you, but whenever I see someone who looks a lot like me, I get visibly annoyed and agitated"* (Denys Johnson-Davies, 2016, p. 13).

The implication of Mustafa Saeed's statement is that he has some unresolved issues or feelings related to his own identity, which may stem from his experiences as a Sudanese man living in England. This could be seen as a form of self-hatred or a struggle to reconcile his Sudanese identity with his experiences in the West. His statement also suggests that he may have a complex relationship with his own image and appearance, which could be a result of internalized racism or feelings of inadequacy. Overall, Mustafa

Saeed's statement reveals deeper emotional and psychological issues that may be impacting his behavior and relationships with others.

**Saeed is perpetuating harmful stereotypes as in the example below:**

- **Example 51**

"أنا لا أثق بالنساء، فهن يملكن القدرة على تدمير الرجال بطريقة ساحرة وخبثية" (الطيب صالح، 1966، ص22)

*"I don't trust women, as they have the ability to destroy men in a magical and wicked way"* (Denys Johnson-Davies, 2016, p. 16).

Mustafa Saeed's statement about women is a harmful stereotype that reflects his personal biases and prejudices. By making such a sweeping generalization, he is not only flouting the maxim of relevance but also perpetuating a negative and harmful view of women. This statement suggests that Mustafa Saeed doesn't trust women and he is unable to form meaningful relationships with women, which may also affect his interactions with them in the future. Additionally, his use of vague and hyperbolic language suggests a lack of critical thinking and careful consideration, further undermining his credibility and reliability as a speaker.

**The speaker sometimes examines the importance of prioritizing emotional and spiritual connections over physical attraction in relationships while acknowledging the flouting of the maxim of relevance as in the example below:**

- **Example 52**

"الحب يمكن أن يولد عن الجسد، ولكنه لا يستطيع أن يدوم فيه، والذي يبحث عن الحب الحقيقي عليه أن يتجاهل الجسد ويستمع لصوت الروح" (الطيب صالح، 1966، ص75)

*"Love can be born from the body, but it cannot last in it. Those who seek true love must ignore the body and listen to the voice of the soul"* (Denys Johnson-Davies, 2016, p. 69).

The implication of Mustafa Saeed's statement is that he values a deeper connection between two individuals in a relationship, beyond just physical attraction. He suggests that true love cannot be sustained if it is solely based on the body, and instead, people should focus on the emotional and spiritual connection between them. However, his statement does not directly address the question or concern being discussed, which could be seen as a flouting of the maxim of relevance.

**The speaker sometimes explores Mustafa's storytelling limitations and their impact on listener's satisfaction as in the example below:**

- **Example 53**

“في مشهد آخر، يخبر مصطفى سعيد الراوي عن "طفولته ووفاة والده. قصة مصطفى قصيرة وتفتقر إلى التفاصيل." (الطيب صالح، 1966، ص33)

In another scene, Mustafa Saeed tells the narrator about “*his childhood and the death of his father. Mustafa's story is short and lacks details*” (Denys Johnson-Davies, 2016, p. 39)

The statement suggests that Mustafa's story about his childhood and the death of his father is short and lacks details, which could be seen as a flouting of the maxim of relevance. This is because the listener may expect Mustafa to provide more specific information about these significant events in his life, in order to fully understand and contextualize his experiences. By providing limited details, Mustafa may be violating the maxim of relevance by not providing enough information to fully address the listener's expectations and questions. This could potentially leave the listener feeling unsatisfied or confused about Mustafa's experiences.

**The speaker sometimes also examines Mustafa's enigmatic storytelling and its divergence from relevance as in the example below:**

## - Examples 54

"كنت مع امرأة مرة. كانت عاهرة. كانت جميلة جدًا. وبينما كنا نمارس الحب، تحولت فجأة وبدأت تتحدث إليّ. لم أستطع فهم ما كانت تقوله. لم يكن الأمر بالإنجليزية أو أي لغة أخرى كنت أعرفها. كانت لغة لم أسمعها من قبل. ومع ذلك فهمتها. فهمت كل كلمة قالتها. وما كانت تقوله هو أنها تحبني. أنها أحببتي دائمًا. وأنها قد أتت إلى إنجلترا من مكان بعيد فقط لتكون معي." (الطيب صالح، 1966، ص76)

When the narrator visits Mustafa Saeed at his house, Mustafa tells him a story about his encounter with a prostitute in London. The narrator is puzzled by the story and doesn't see how it relates to Mustafa's life or his own inquiry into Mustafa's past. Mustafa's account goes as follows:

*"Once I was with a woman. A prostitute. She was very beautiful. And while we were making love, she suddenly turned around and started to speak to me. I couldn't understand what she was saying. It wasn't English, nor any other language I knew. It was a language I'd never heard before. And yet I understood it. I understood every word she said. And what she was saying was that she loved me. That she'd always loved me. And that she'd come to England from a faraway place just to be with me." (Denys Johnson-Davies, 2016, p. 70).*

The narrator is confused by this story and can't see its relevance to Mustafa's past or to their conversation. This is a flouting of the maxim of relevance, as Mustafa's story does not seem to be connected to their current discussion. Mustafa's account seems to be a way for him to express his longing and loneliness, but it does not provide any new information about his life or his experiences in England. Overall, this flouting of the maxim of relevance is an example of Mustafa Saeed's enigmatic and mysterious character, as he often speaks in a way that is obscure and hard to decipher. This creates a sense of unease and uncertainty around his true intentions and motivations.

### **3.4. Conclusion**

In conclusion, the analysis of implicatures in *Season of Migration to the North* reveals the complexity and depth of the novel's themes and characters. The use of implicatures allows the author, Al-Tayeb Salih, to convey multiple layers of meaning and to challenge the reader's assumptions and expectations. Through the characters of Mustafa Saeed and the unnamed narrator, Salih explores issues of identity, power, and colonialism, and invites the reader to reflect on the nuances and contradictions of human experience. By paying attention to the implicatures present in the novel, we gain a deeper understanding of the characters and their motivations, and we are able to appreciate the richness and subtlety of Salih's storytelling.

# Chapter four

## Conclusion and Recommendations

### 4.1. Summary: The Multifaceted Themes in Mustafa's Narrative

The narrator becomes fascinated by Mustafa Saeed, a character of great complexity and mystery, due to his unique way of storytelling that encompasses recurring themes. These themes shed light on Mustafa's character, his communication style, and how they impact both the narrator and the overall atmosphere of the story.

Firstly, a prominent theme is the violation of the maxim of relevance. Mustafa's narratives often stray from the current conversation or lack specific details, leaving the listener bewildered and unsatisfied. This violation reflects Mustafa's elusive nature, as he intentionally withholds important information and expresses himself in obscure ways. Exploring this theme provides insight into Mustafa's mysterious character and the uncertainty surrounding his intentions and motivations.

Secondly, Mustafa's storytelling limitations and their effect on listener satisfaction are crucial aspects of his narrative style. His contributions frequently lack context and fail to meet the listener's expectations, resulting in confusion and a sense of unfulfilled curiosity. These limitations may indicate Mustafa's reluctance to fully disclose his past or his struggles in conveying his experiences. As a result, the audience longs for a more comprehensive understanding of Mustafa's life, creating an air of mystery.

Additionally, Mustafa's stories often delve into emotionally charged and abstract subjects, revealing his yearning and loneliness. Even if these narratives seem unrelated to the immediate conversation, they allow Mustafa to express his deep emotions, such as the encounter with the prostitute. These stories reflect his profound desire for connection and

the vulnerability hidden beneath his enigmatic demeanor. Collectively, these themes highlight Mustafa's complex character and his unique narrative approach. By defying the expectation of relevance, Mustafa captivates his audience while simultaneously generating uncertainty. The limitations in his storytelling further emphasize his evasiveness and contribute to an aura of intrigue.

Finally, Mustafa's poignant and abstract tales provide insight into his inner emotional world, offering clues about his profound desires and the unspoken aspects of his life. As the narrator continues to encounter Mustafa's narratives, these themes intertwine, deepening our understanding of Mustafa's enigmatic nature and the mystery surrounding his experiences.

#### **4.2. Conclusion:**

This chapter provides a summary of this qualitative research which explores the maxims that were flouted in Tayeb Salih's *Season of Migration to the North* to illustrate the challenges of cross-cultural communication and the complexities of human relationships.

Throughout the novel, characters often flout or violate the maxims of quantity, quality, relevance, and manner in their conversations with each other. These violations lead to miscommunication, misunderstandings, and even conflict between characters. However, they also reveal deeper insights into the characters' personalities, beliefs, and cultural backgrounds.

By flouting or violating these maxims, the novel highlights the limitations of language and the importance of context and cultural understanding in effective communication. It also shows how differences in values and perspectives can create barriers to understanding and empathy between people.

Overall, the novel suggests that effective communication requires not just adherence to the maxims of conversation, but also a willingness to listen, understand, and empathize with others. In this way, the novel can serve as a valuable lesson for readers on the importance of effective communication and cultural sensitivity in our increasingly diverse and interconnected world.

The analysis of the novel *Season of Migration to the North* by Tayeb Salih illustrates how the four maxims of conversation (quantity, quality, relevance, and manner) are crucial in the characters' dialogues and the overall themes of the novel. The violation and flouting of these maxims reveal insights into the complexities of intercultural communication and power dynamics that exist in conversations. The novel shows that effective communication requires more than just adhering to these maxims; it requires cultural understanding, empathy, and active listening. The novel can serve as a valuable lesson on the importance of effective communication and cultural sensitivity in our diverse and interconnected world.

Furthermore, this analysis emphasizes the importance of context and cultural background in interpreting language and understanding others' perspectives, as well as the significance of nonverbal communication and the potential for misunderstandings when relying solely on language.

The analysis of Tayeb Salih's novel "*Season of Migration to the North*" shows that the four maxims of conversation play a prominent role in the characters' dialogues. However, violating or flouting these maxims is also significant in conveying the novel's themes, such as intercultural communication difficulties, miscommunication consequences, and power dynamics in conversations. By analysing various examples from the novel, we can observe how characters use language to intentionally or unintentionally flout or violate the

maxims of conversation, which provides insight into their beliefs. The study of implicatures in *Season of Migration to the North* could reveal the following:

- 1) The novel's use of implicatures enhances its complexity and multi-layered meaning.
- 2) The characters of Mustafa Saeed and the unnamed narrator are shaped by their cultural and historical contexts, and their use of implicatures reflects this.
- 3) The novel challenges the reader's assumptions about identity, power, and colonialism through the use of implicatures.
- 4) The use of implicatures invites the reader to engage more deeply with the text and to reflect on the nuanced and complex themes present in the novel.
- 5) The analysis of implicatures allows for a deeper understanding of the characters and their motivations, and offers insight into the novel's exploration of human experience.

Overall, the analysis of implicatures in *Season of Migration to the North* contributes to a richer and more nuanced understanding of the novel and its themes. Moreover, the study of maxims in communication extends beyond literature and can be applied to real-life situations. Understanding and applying these maxims can improve communication and interpersonal relationships. It's important to note that violating or flouting these maxims can lead to negative consequences like misunderstandings, conflicts, and relationship breakdowns.

Finally, analyzing Tayeb Salih's novel and the use of maxims of conversation provides valuable insights into communication complexities and the role of language in conveying meaning and shaping interpersonal relationships.

### 4.3. Recommendations

From analyzing Tayeb Salih's *Season of Migration to the North* and the use of maxims of conversation, we can make several recommendations for further studies and application:

- 1- Raising awareness of the maxims of conversation: This novel analysis serves as a reminder of the importance of the maxims of conversation in effective communication. Individuals involved in intercultural communication should strive to follow these maxims, making it recommended to increase awareness of them.
- 2- More research on the role of language in intercultural communication: The novel analysis emphasizes the challenges and consequences of miscommunication in intercultural communication. Conducting further research can explore the role of language in intercultural communication and provide strategies to overcome these challenges.
- 3- Encouraging cultural competence: The novel illustrates the complexities of cultural differences and potential misunderstandings in intercultural communication. Promoting cultural competence and sensitivity among individuals and organizations can better navigate these differences and minimize miscommunication.
- 4- Incorporating literature into language learning and teaching: *Season of Migration to the North* can be a valuable tool in language learning and teaching communication skills. Educators can integrate literature into their language teaching curriculums, providing students with exposure to authentic language use and the complexities of communication in real-life situations.
- 5- Further research on conversational maxims: Additional research can explore the use of conversational maxims in other literary works and their contribution to themes and messages. It can also investigate the impact of cultural differences on conversational

maxims and communication in various settings, including non-literary ones such as politics or business negotiations. Conducting further research can reveal the significance of conversational maxims in understanding intercultural communication.

- 6- To delve deeper into these themes, further research can investigate the role of nonverbal communication in intercultural contexts and the impact of power dynamics on language use. These studies may offer valuable insights into effective communication strategies and ways to bridge cultural divides.

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